

Catalogue
OF THE
Arabic and Persian Manuscripts
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

VOLUME XVII
(PERSIAN MSS)

MANUSCRIPTS OF MIXED CONTENTS .

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P R E F A C E

THIS volume the seventeenth of the Catalogue is the eleventh dealing with Persian MSS. It contains notices of 283 works (Nos 1460-1743) contained in forty eight volumes of mixed content. The contents are usually anonymous treatises and pamphlets or fragment of pamphlets and such MSS involve their cataloguer in most careful and it may be laborious research and in difficult critical investigation with a view to the greatest possible degree of correct identification and the furnishing of the largest possible measure of bibliographical information. Khan Bahadur Abdul Muqtadir has devoted himself to the labour sometimes a little ungrateful with no flagging of his earlier shown zeal and other scholars not I hope without a feeling of gratitude to him will reap the fruits of his labour in years to come.

The following may be mentioned as those most worth attention and interest amongst the MSS dealt with in this volume —

1 An interesting collection of forty five treatises on Arabic grammar Nos 1460-1504

2 A well written copy of a very interesting collection of twenty eight treatises on psychological metaphysical and mystical topics by Afdal Kashi and Muhammad Dibdar Nos 1505-1532

3 Two rare commentaries on Maṣrībīa popular Sufic work Jamī Jaban Numa Nos 1577 and 1578

4 A very useful and interesting collection of five Sufic treatises containing the discourses and spiritual teachings of the five most renowned successive Shayḫs of the Qāshḡī order collected by the Khālifab of each No 1638-1642

5 A modern but very useful treatise dealing with the use of diacritical points in certain words by Aḡa Ahmad Ali No 1670

6 A beautifully written copy of a rare mystical tract entitled Mir at ul Ashiqin by Hafiz Kirmani No 1683

7 A beautifully written copy of another mystical tract, entitled, *Ganj-ul-Asrâr*, by the popular Indian saint Shaykh Farîd-ud-Dîn Ganj Shakar, No. 1685

8. A very beautifully written and illuminated copy of the popular *Munâjât* of Khwâjah ‘Abd Ullah Ansârî, No 1686

9 A small tract containing notices of some Indian musicians, by ‘Inâyat Khân Râsikh, No 1734

10 An old and rare treatise on the elements of mysticism and Sûfism by Tâj-ud-Dîn Mahmûd ul-Isnawî, No 1737

J A CHAPMAN

BUTLER PALACE, LUCKNOW,

5th February, 1930

PERSIAN MANUSCRIPTS.



MSS OF MIXED CONTENTS

A collection of forty five treatises on Arabic grammar entitled
مجموعه صرف Majmu'ah i Sarf bound in two separate volumes with a
table of contents prefixed to the first

(1)

First Volume

(Nos 1460-1476)

foli 209 lines 11-15 size $10\frac{1}{2} \times 6\frac{1}{4}$ $8 \times 4\frac{1}{4}$

I

foli 2^b-9

No 1460

ممران الصرف

MIZÂN US-SARF

A treatise on the conjugation of the regular verb in Arabic

Author Safi bin Nasir صفی بن ناصر

Beginning —

بسم الله الرحمن الرحيم

الحمد لله رب العالمين

الدارس که به افعال معصومه برسد گوید اسب السلام *

The author Safi ud Din bin Nasir ud Din bin Nizam ud Din was a descendant of Imam Abu Hanifah. His grandfather emigrated from Gaznin to Dihli during the reign of Ala ud Din Khilji and then came to Jaunpur where the author's father Nasir ud Din married the daughter of Qadi Shihab ud Din Daulatabadi. The issue of this marriage was three sons Safi ud Din (the present author) Fakhr ud Din and Radi ud Din. Safi ud Din wrote several works and in the latter part of his life became the disciple of Sayyid Ashraf Jahangir Simnani (d A H 808 = A D 1405). He died according to the author of the Tadhkirah i Ulama i Hind p 96 on the 13th of Dulqa'd, A H 819 = A D 1416. His other works are

دستور التندی (see Nos 787 and 1471); تصریح (see No 1469)
حل ترکیب، گامیه (see Hâj Khal vol ۷, p 18) and عایه التحقیق

For other copies of the Mizân us-Sarf see Rieu II, p 523^b, Ethc, Ind Office Lib Cat Nos 2411-2414; Ethc, Bodl Lib Cat Nos 1669 and 2007 The work has been edited in the collection of grammatical treatises, Calcutta, 1805 Lithographed at the Muhammadi Press, A H 1258, Bombay, 1845 (with a Persian metrical version of Jurjânî's Miât-i 'Âmil, and some other grammatical tracts), Lahore, 1863 (with Munshai'ib), Lucknow, 1871 (with Munshai'ib), Kânpur, 1878, with commentaries, Lahore, 1890?, Lucknow, 1897

Several folios at the beginning are damaged

II

foli 9^b-69^a

No. 1461.

فوائد اکبریہ

FAWÂ'ID-I AKBARÎYAH.

Another treatise on Arabic inflexion in Persian

Author, 'Alî Akbar bin Hasan Ridâ Faydâbâdî

علی اکبر بن حسن رضا بید آبادی

Beginning

حمد آن سلطان عالم را که صاحب فصل و کرم و خالق لوح و قلم

و مظهر اشیا را عدم الوجود *

The author, who in the list of contents is called "Mirzâ 'Alî Akbar, pupil of Sayyid Najaf 'Alî" صاحب علی، says in the preface that he wrote this treatise at the request of some of his religious brethren, particularly for the sake of his brother 'Alî Asgar

The author may be identical with Sayyid 'Alî Akbar, the author of the well-known work فصول اکبری (see Nos 773-774) and of several other grammatical tracts

V.

foll 113^a-128^b

No. 1464.

سرف میر

SARF-I MÎR.

The well-known treatise on Arabic inflexion by Mîr Sayyid Sharîf Jurfânî (d. A. H. 816=A. D. 1413) See No 769

Dated A. H. 1254

Occasional notes on the margin

VI

foll 129^a-129^b

No. 1465.

نظم منشی

NAZM-I MUNSHA'IB.

A poetical version of the popular grammatical tract منشی (see No 1462)

Author • Hamîd ud-Dîn حمید الدین

Beginning

بعد حمد خدا و بعد رسول

گوشت کن از من طلوم و جهول

The name of the author is not given in the work, but in the list of contents, as well as on the margin where the tract begins, he is called Maulavî Hamîd ud-Dîn مولوی حمید الدین

VII

foll 129^b-130^b

No. 1466.

نظم زبده

NAZM-I ZUBDAH.

A poetical version of Zahir bin Mahmûd bin Mas'ûd ul-'Alawî's popular grammatical tract Zubdah (see No 1468)

Author Ashraf Ali with the poetical *nom de plume* Ashraf
 اشرف علی المدخلص به اشرف

Beginning —

حمد گویم آن حدائی را که انی از صر و سما
 ار ، ال مدد او دا ا باشد بنا

The versifier's name is given thus in the list of contents
 نظم رده من تصیف مولوی اشرف علی and his *takhallus* appears thus in
 the concluding lines

ار برای خاطر طعنان نظم آورده ا
 اشرف مسکن معری داد دارد ار دعا

Dated A H 1254

VIII

fol 130^b-131^a

No 1467

نظم دوم م ص

NAZM-I DUWUM-I MUNSHA'IB

A second poetical version of Munsha'ib without the author's
 name

Beginning —

معل باشد نا دلائی نا رباعی در کلام
 هم دلائی نا مجرد نا مرید اسب والسلام

Dated A H 1254

IX

foll 131^a-134^b

No. 1468.

زبدة الصرف

ZUBDA'I' US-SARF.

This tract, variously known as زبدة الصرف or زبدة في علم الصرف or simply زبدة, deals with the inflexion of Arabic irregular verbs and the laws of permutation applying thereto

Author • Zahîr bin Mahmûd bin Mas'ûd ul-'Alawî زهير بن محمود بن مسعود العلوي.

Beginning

الحمد لله الموصوف ، بالصرف ، الملعوب ندان اسعدك

الله تعالى كه جمله اسماء متمكنه و افعال متصرفه ترجهار نوع اسم ، ألح *

For other copies see Rieu II, p 524^a, No V , Browne, Camb Lib Cat p 261, No IV, Ethé, Bodl Lib Cat No 1657, Ethé, Ind Office Lib Cat Nos 2411, 4 and 2412, 4 Edited in the Calcutta Collection, on pp 113-122 For other editions see Edwards, Cat of Pers Printed Books in the Brit Mus , p 735

Dated A H 1254

X.

foll 134^b-157^a.

No. 1469.

تصريف

TASRÎF.

A treatise on Arabic accidence.

Author Safi bin Nasîr صفى بن نصير

Beginning

الحمد لله على ما افاض الانسان و افاض له اللسان

ندانكه اين كتاب اسم ، مدوب و مفصل در آهويه ، سخن عرب كه جمله

وى پديج باب اسم ، ألح *

The work better known as پنچ گنج Panj Ganj is sometimes styled
صرف من علم الصرف and also گنج فی علم الصرف

The author does not mention his name in the present work but
in the preface to his دستور المصنعی (see No 787) he mentions this work
as one of his compositions

It is divided into five *Bab* each consisting of five *Fasl*

For other copies see Rieu n p 523^a Browne Camb Lib Cat
p 261 Ethe Bodl Lib Cat Nos 1660 and 1661 Ethe Ind Office
Lib Cat Nos 2411 (3) 2412 (3) 2413 (1) and 2419 Printed in
the Calcutta Collection pp 38-112 and lithographed Lucknow
1844 For other editions see Edwards p 606

Dated A H 1254

VI

fol 157^a-160^b

No 1470

رسالة قرات

RISÂLAH-I QIR'AT

A tract on orthoepy and correct diction without the knowledge
of which says the author it is difficult as well as a sin to read
the Quran

The name of the author is neither given in the work nor in the
list of contents

Beginning,—

برای باب داس و بدس واضح و بدا و لاج و هودا الح *

XII

fol 160^b-184^a

No 1471

دستور المصنعی

DASTÛR UL-MUBTADI

A treatise on the rules of the permutation of letters applying to
Arabic irregular verbs by Safi bin Nasir معی بن نصر See No 787

Dated A H 1255

XIII

foll 184^b-189^a

No. 1472.

نظم صرف ، میر

NAẒM-I ŠARF-I MÎR.

A poetical version of Mîr Sayyid Sharîf Jurjânî's 'well-known grammatical tract known as صرف میر (see Nos 769 and 1464)

Author Walî Ullah ولی الله

Beginning

الحمد لله رب العالمين اما بعد منگوید میر ولی الله عفی
عنه چون فرزند ارجمند عدد العزیز بکسب فواید صرف ، مسعول
شد آلی *

The author, Shâh Walî Ullah (d A H 1176 = A D 1763), who has been repeatedly mentioned in this catalogue, says in the preface that he wrote this tract for the use of his son 'Abd ul-'Azîz. He further adds that Jâmî's Sarf (see Ethé, Ind Office Lib Cat No 1357, 21) was only an incomplete and unimproved versification of Jurjânî's Sarf. He therefore removed the defects by writing this tract in which he inserted several verses of Jâmî verbatim, improved some others and added some of his own.

Dated A H 1255

XIV

foll 189^a-190^a

No. 1473.

درر الحروف ،

DURAR UL-HURÛF.

A treatise on the vocalization of the letters of the alphabet

Author Sayyid Najaf 'Alî سید نجف ، علی

Beginning

، ه ا ر اول حلی - ع ح ا ر وسط - ع ح ا ر آخر آلی *

The author's name is not given in the work, but in the list of contents he is said to be Najaf 'Alî

Dated A H 1255

XV

fol 190^a-193^b

No 1474

دور العلل

DURAR UL-'ILAL

A tract on Arabic mutation

Author Savyid Najaf Ali bin Ali Shah سید نجف علی بن علی شاه

Beginning —

بعلیل ناسک بود و تحریر و بحدب حرف و رباذ ان الیم *

The author's name not mentioned in the work is given thus in the list of contents سید نجف علی بن علی شاه

Dated A H 1255

XVI

fol 193^a-202^b

No 1475

سرف هوایی

SARF-I HAWÂ'Î

A tract on Arabic inflexion similar to but not identical with the Sarf i Mir (Nos 769 and 1464)

Author Hawî حاوی

Beginning —

بدان ارسدک الله بع فی الدارن که کلمات عرب ترسه قسم اسم
اسم اسم و فعل اسم و حرف اسم اسم همجو رحل و فرس و فعل
* سر نصر و حمد حرف و سر من و عی و الی الیم *

The author's name is not given in the work but it appears thus in the list of contents as well as on the margin where the tract begins سرف هوایی من ف حاوی

A copy of the work without title or author's name is noticed in the Ind Office Lib Cat No 2410

Dated A H 1255

No 1476.

صعري در صرف

SUGRÂ DAR SARF.

A defective and incomplete treatise on Arabic inflexion, entitled
in the list of contents صعري در صرف

Beginning

لغت است که آنرا آدمی تواند گفت ، و آن یا مهمل است ، که آنرا هیچ

معنی نداشت چون دیر و بسی یا موضوع الیم *

The treatise breaks off with the following words

اگر در واحد ساکن بود چون روص و ریاض - اصول المصاعف ،

چون *

In the list of contents the preceding work (صرف هوایی) is followed by هدایه المبتدی and ترجمه انیة الاعمال - صعري در صرف , but the latter portion of صعري , the whole of ترجمه انیة الاعمال , and the earlier portion of هدایه المبتدی seem to be missing, as evidenced by the following note at the end of the list

فدری ار رساله صعري و تمام انیة الاعمال و فدری ار هدایه المبتدی

داکر حسین ابن مبارک ، حسن ازین فدریدند *

“ A portion of صعري , the whole of انیة الاعمال and a portion of هدایه المبتدی were torn away from this (volume) by Dâkir Husayn, son of Mubârak Husayn ”

(2)

Second Volume

(Nos 1477-1504)

foll 285 , lines and size same as above

foll 1^a-5^a.

XVIII

No. 1477.

هدایة المبتدی

HIDÂYA'1 UL-MUB'1'ADÎ.

The latter portion of هدایه المبتدی , a work on Arabic inflexion, referred to in the preceding No It opens abruptly thus

دو حرفه نالام دو ناکند و معنی ناکند آن ها را به
 هراسه هراسه بعدر کنند **آلیم** •

Dated A H 1255

XIX

fol. 5^a-9^b

No 1478

سرخ صبراں الاوراں

SHARH-I MÎZÂN UL-AUZÂN

A commentary on the *Mizan us Sarf* of *Safī bin Naṣir* (see No 1460) in the form of questions and answers entitled in the list of contents *شرح ميزان الأوزان* without the commentator's name

Beginning —

بسمحمد و بصلى اما بعد اس حد سوال و حوائى اسب كه اطفال علوم در وقت ابتدا ناد مى گزرد الم *

The first question runs thus

سوال ۴۴۰: حم الله عليه اعار كتاب حرا نه اسم الله کرده

حواص ار برای مذهب نكبات الله حل حلاله و عم نواله الله *

Dated A H 1255

XX

fol 9^b-79^a

No 1479

حلاصه الصرف

KHULÂSAT US-SARF

An elementary Arabic grammar treating of the classes and conjugation of verbs permutation of letters etc styled in the list of contents as well as on the margin where the tract begins حلامه الصرف

Author Ahmad Ali احمد علی

Beginning

الحمد لله الذي صرنا علم الكلام منسوانا لعاب العرب اما
 بعد فيقول العدد المستتير بدور العلم احمد على بدايه
 وفتحك الله تعالى في الدارين النج *

Dated A H 1256

XXI

foll 79ⁿ-80ⁿ

No. 1480.

نظم سيم منسجبه

NAZM-I SUYUM-I MUNSHA'IBAH.

A short versified tract on the secondary forms of the Arabic verb, being a third poetical version of the Munsha'ib (see Nos 1465 and 1467).

Author Mubârâk مبارک

Beginning —

ما همى كونيتم توحيد رخدم
 بعد دانستن صمد واحد علیم

The tract seems to be the same as the one noticed in Rieu II, p 524, the beginning of which almost agrees with the present. The first letters of the first five hemistichs, when added, give the author's name (Mubârak), but here the fifth hemistich begins with د instead of ك

Dated A H 1256

XXII

foll. 80ⁿ-104ⁿ

No. 1481.

هداية الصرف

HIDÂYA'I' US-ŞARF.

A tract on Arabic primitives and derivatives

Author 'Abd ul-'Alî عدد العلى

Beginning —

داده لفظ عربی بر سه گونه است مصدر و مصدر و حامد الحج *

The author Ahd ul Ali popularly known as Bahr ul Ulum has been mentioned under No 82 where the present work is enumerated in the list of his works given there It is quite different from the one of the same title noticed in Etthe Ind Office Lib Cat No 2431 ,

Dated A H 1256

XXIII

fol 104^a-109^a

No 1482

هدایه الاوران

HIDÂYAT UL-AUZÂN

Another commentary on the Mizan us Sarf in the form of questions and answers similar to the one noticed under No 1478

Commentator Musa bin Fayd Ullah موسی بن فیض الله

Beginning —

الحمد لله رب العالمین اما بعد ان که بفر موسی بن

فیض الله تالیف کرد در بیان شرح میزان و هدایه الاوران نام

بهدایه سد الحج *

The first question runs thus

سوال ۱۰۰ اعاز کرد کتاب را به اسم الله چرا *

جواب ابتدا به کتاب الله و حدیث نبوی کرده است الحج *

The treatise is incomplete and breaks off with the following question

* سوال مسازک در منکم میان مذکور و موسی

XXIV

foll 110^a-113^b

No. 1483.

منبع السرف

MANBA' US-SARF.

A defective copy of a grammatical treatise dealing with the conjugation of Arabic verbs and paradigms of tenses, entitled at the end *منبع الصرف*, without author's name

The treatise is defective at the beginning and opens abruptly thus

..... معاملة ، فاعل يعامل معاملة هريك ، يريد منه نيك حرو

اند آله *

Dated A H 1256

XXV

foll 113^b-141^a

No. 1484.

معناح السرف

MIF'Î'ÂH US-ŞARF.

A treatise on Arabic inflexion, wrongly styled here *مصباح الصرف* Misbâh us-Sarf

Author 'Abd ul-Wahhâb Râjgarî al-Qannauî, entitled Mun'im Khân *عبد الوهاب را-جرى القدوحى المدعونه منعم خان*

Beginning —

الحمد لله الذى خلق المخلوقات كما اراد وساء اما بعد

مدكويد مددة حقير كندر التمسر عد الوهاب را-جرى القدوحى المدعونه

منعم خان آله *

The author of the *Hadâ'iq ul-Hanafiyyah*, p 458, says that *Shaykh* 'Abd ul-Wahhâb, an eminent scholar, spent his whole life in teaching and composing books, and left several works, such as *كتاب السماوة - سحر الداء* (in the *Tadkîrah-ı 'Ulamâ-ı Hind*, p 139, instead of *كتاب الصلوة*) He flourished during the reign of

Farrukh Siyar (A H 1124-1131=A D 1713-1719) to whom he dedicated his *بحر الدائم* composed in A H 1125=A D 1713 See Buhār Lib Cat Vol II p 118 Brock II p 417

The work is divided into a *Muqaddimah* five *Bab* and a *Khatimah* as follows —

مقدمه د بیان بعضی مهمات علم صرف *

Bab I in four *Fasl* fol 115^b

باب اول د بیان احکامات اول منصرفه و اسماء منکره
و بیان تعلیلات آن * مابین چهار فصل *

Bab II in two *Fasl* fol 127^a

باب دوم در بیان خواص انواع مستعملین در فصل *

Bab III in two *Fasl* fol 130^a

باب سوم در بحث اسم فاعل و اسم مفعول و صفت مسند و منالعه
مستعمل بر دو فصل *

Bab IV in two *Fasl* fol 131^b

باب چهارم در بحث مصدر و اسم زمل و اسم مکان و اسم آله *
بر دو فصل *

Bab V in three *Fasl* fol 133^b

باب پنجم د بحث مصدر و منسوب و جمع مشتمل بر سه
فصل *

Khatimah fol 140^b

خاتمه د بیان اندیشه دلای و رباعی و حماسی *

Dated A H 1256

XXVI

foll 141^a-148^a

No. 1485.

سیم شرح میزان

SUYUM SHARH-I MÎZÂN.

A third commentary on the Mîzân in the form of questions and answers (see Nos 1478 and 1482)

Author 'Usmân bin ul-Husayn عثمان بن الحسين.

The work is defective at the beginning, and a space (nearly a quarter of the folio) is left blank after اللهم الله الرحمن الرحيم The next folio (141^b) opens abruptly thus.

..... وسمى و هريكى بر چه باده قسم اس و هر قسم

او متضمن حكى و متعلق صيرى الى *

The name of the commentator is not found in the work itself, but in the list of contents it is said to be the composition of 'Usmân bin Husayn شرح میزان عثمان بن الحسين

Dated A H 1256

XXVII.

foll 148^a-157^b

No. 1486

کلمات حسیه

KALIMÂ'I-I ḤASANÎYAH.

A tract on Arabic infinitives, verbs, primitives and derivatives

Author Sayyid Najaf 'Alî سيد نجف علي

Beginning

الحمد لله دى الكلمات الحسنة القويمة والصلوة على محمد وآله

هداية المناهج المستعينة الى *

According to the list of contents the author of this tract, as of several others in the present collection, is Sayyid Najaf 'Alî In the preface the author refers to his مكالمات (see No 1493)

Dated A H 1256

XXVIII

foll 157^b-161^b

No 1487

درر الکلم

DURAR UL-KALIM

A treatise on the rules of Arabic conjugation by the same Najaf

Ali بحف علی

Beginning —

کلمه نرسه قسم اسب و مسنون مصدر موصوع باشد برای

حدب و در اخر معنی فارسی او دس فانی بود آله *

Dated A H 1256

XXIX

foll 161^b-164^b

No 1488

ترک الکلم

TARKÎB UL-KALIM

A tract on Arabic syntax particles etc by the same Najaf Ali

Beginning —

مربک نرسه قسم ا و ادرا مرکب نام و اسنادی و کلام و جمله

خوانند آله *

Dated A H 1256

XXX

foll 164^b-169^a

No. 1489.

تعليلات ، سنیه

T'A'LÎLÂ'I'-I HASANÎYAH.

A treatise on the rules relating to the permutation of letters, by the same Najaf 'Alî

Beginning

یا حسن التعليلات فی التریعات و صل علی رسولک الیم *

Dated A H 1256

XXXI

foll 169^b-170^a

No. 1490.

مائة عامل

MI'A'I' 'ÂMIL.

A poetical version of Abû Bakr 'Abd ul-Qâhir bin 'Abd ur-Rahmân Jurjânî's (d A H 471 or 472 = A D 1078 or 1079) well-known Arabic treatise on the hundred grammatical regents, styled مائة العوامل or مائة العوامل المائنة or simply العوامل

Beginning —

بعد توحد حدارود و درود مصطعى

دعب آل ناک ، پدعمر رسول مجتدى

The name of the versifier is neither given in the work nor in the list of contents It is dedicated to some royal personage called عارى معین الدین ~

هسب مدح خسرو عارى معین الدین حسینی

حامی دین آفتاب مع دل ، ظل حدا

For the Arabic original and its various commentaries see Hâj Khal vol iv, pp 278-279, comp also Loth, Arab Cat p 273, G Flugel, i, p 149 J Aumer, Arab Cat pp 316 and 337, Editions

by Erpenius 1617 by Bailhe Calcutta 1802 and by Lockett ib
1814

For other copies of the present versification see Loth Arab Cat
pp 273 and 274 Ethé Bodl Lib Cat No 1658 Browne Camb
Lib Cat p 263 No II J Aumer Pers Cat p 52 No II A
Persian commentary on the Arabic original is noticed in Ethé Ind
Office Lib Cat No 2433 and a Turkish versification of the same
Arabic original is mentioned in G Flügel 1 p 152 See also
Edwards pp 17-19 where several editions of commentaries on the
Arabic original are mentioned

Dated A H 1256

XXXII

fol 170^a-181^a

No 1491

شرح مانه امل

SHARH-I MI'AT 'ÂMIL

A commentary on the preceding Persian versification of Jurjānī s
المعامل without the commentator's name

Beginning —

الحمد و المنة و الصلوة على رسوله و اوليائه الحمد الم *

The text is introduced by the word مال and the commentary by
افول both written in red

The name of the commentary written indistinctly at the end of
the treatise reads ملى المانه

Dated A H 1256

XXXIII

foll 181^a-186^a.

No. 1492.

دستور الاكبرى

DAS'I'ÛR UL-AKBARÎ.

A tract on Arabic inflexion, without the author's name

Beginning

الحمد لله رب العالمين ددانه بحويان كلمات عرب را

مرسه وسم كرده ادد اسم فعل حر ، الح *

The association of the word "Akbarî" with the title of the work lends colour to the suggestion that the author of the tract is 'Ali Akbar, the titles of several of his other works, *e g* Fusûl-ı Akbarî, Fawa'id-ı Akbarîyah, Usul-ı Akbarîyah, etc , bearing a similar relation to his name

Dated A H. 1256

XXXIV

foll 186^a-192^a.

No. 1493.

مکالمات

MUKÂLAMÂ'I'-I ḤASANÎYAH.

A tract on Arabic particles

Author Najaf 'Alî عليه السلام

Beginning —

الحمد لله الملجم لتراكمه ، الكلام و على مس لمکالمات

الحسنة التحية و السلام الخ *

The name of the author is given in the list of contents and not in the work itself

Dated A H 1256.

XXXV

foll 192^a-195^a

No 1494

حوال مولیٰ

JAWÂN MŪ'Î

A small grammatical tract on Arabic irregular verbs written in the form of questions and answers Lithographed Kanpur 1878

Beginning —

حہ لغتسب دولی ای نامور
سرودی لیساً و اللم دگر

Dated A H 1256

XXXVI

foll 195 -198^a

No 1495

ترکب الکلام

TARKÎB UL-KALÂM

A treatise similar to the ترکب الکلام (see No 1488) by the same Najaf Ali

Beginning —

ترکب ترسد قسم اسب اسنادی مستعمل تر د نامہ السح *

Dated A H 1256

XXXVII

foll 198^a-201^b

No 1496

ابنہ الکلم

ABNIYAT UL-KALIM

A tract treating of Arabic verbs derivatives and primitives by the same Najaf Ali

Beginning

لغت معرود بر سه قسم است ، چه اگر تنها دلاله ، نکند بر معنی
خود آنرا حره ، گویند *

Dated A H 1256

XXXVIII

foll 201^b-205^a

No 1497.

تراکیم: ، الکلم

'I'ARÂKÎB UL-KALIM.

A treatise closely agreeing with the الکلم (No 1488) and the
الکلام (No 1495), by the same Najaf 'Alî.

Beginning

مرکه ، بر سه قسم است ، اسنادی مستمل بر سه ، تمامه الحج *

XXXIX

foll 205^a-220^a

No. 1498.

مائة عامل

MI'A'I' 'ÂMIL.

The same, but slightly different, Persian versification of Jurjâni's
عوامل, mentioned under No 1490

Beginning.

بعد توحید - داود و درون مصطفی الحج

This copy contains a few more verses than the former.

Fol 205^a is immediately followed by a fragment of a grammatical tract on Arabic verbs, particles, etc , occupying foll. 206^a-217^b, after which the مائة عامل is continued

Dated A H 1256

XL

foli 220 -237^b

No 1499

فصول اکبری

FUSÛL-I AKBARÎ

Ali Akbar's treatise on Arabic inflexion See Nos 773-774

Dated A H 1256

XLI

foli 238 -246

No 1500

نظم شرح نغم مائه عامل

NAZM-I SHARH-I DUWUM

MI'AT 'ÂMIL

A second Persian versification of Jurjani's عوامل (see Nos 1400 and 1401)

Author 'Abd ur Rasul عبدالرسول

Beginning —

اینداد سازم مقام ناک آن می آید

در دره ادراک او هر عمل را عجز آید

he author introduces his name thus on fol 238^b —

سوار سرگشته در دامان سعد الرسول

سنی و حدیعی علام حاصه هر حاربا

Dated A H 1257

XLII

foll. 246^a-252^a

No. 1501.

نحو میر

NAHW-I MÎR.

A well-known treatise on Arabic syntax

Author Mîr Sayyid Sharif Jurjânî میر سید شریف خرجانی

Beginning

الحمد لله رب العالمين بدان ارشد که ، الله تعالى في
 اداين که اين مختصر است ، مصبوط در علم نحو که مبتدى را بعد از
 حفظ مفردات لغت ، عرب اليم

The author has been mentioned in connection with his popular work *Sarf-i Mîr* See Nos 769 and 1461

The work is noticed in Browne, *Camb Lib Cat* p 261. See also Ethé, *Bodl Lib Cat* No 1661, 4, where the work is said to be by an anonymous author. It may be noted, however, that the author refers to his previous work on Arabic inflexion *تأريف*, better known as *Sarf-i Mîr*, at the beginning of the present tract

For editions see Edwards, pp 110-111

Dated A H 1257

— — —

XLIII

foll 252^a-264^a.

No. 1502.

امیری

AMÎRÎ.

A treatise on Arabic inflexion

Author Sayyid Amîr Bakhsh سید امیر بخش

Beginning —

الحمد لله رب العالمين . . . بدانکه کلمات عرب نرسه نوع است
 اسم و فعل و حرف ، - حرف ، - حرف ، - حرف ، که تنها معنی ددهد چون من و الی
 و لکن النخ *

The name of the author appears neither in the work nor in the table of contents but on the margin where the tract begins he is called سند امرتکس

Dated A H 1257

XLIV

fol 264^a-268^a

No 1503

علم الحروف

‘ILM UL-HURÛF

A treatise on the vocalization and pronunciation of the letters of the alphabet

Author Sayyid Najaf Ali سند نجف علی

Beginning —

بدانکه ارحمله واحداى علم به محتاج حروف اسب رد عدد
حروفه نصی خلاف اسب الیم *

The name of the author is found in the table of contents

Fol 268^a-269 blank

Dated A H 1257

XLV

fol 269^b-285^b

No 1504

نور المندی

NÛR UL-MUBTADÎ,

An incomplete treatise on Arabic syntax

Author Muhammad Sa'id ibn Mulla Abd ul K̲halīq سعد محمد ابن ملا عبد الخالق

این ملا عبد الخالق

Beginning —

اما بعد این دستخط

الحمد لله رب العالمین عم فواله

انست فارسی در دستخط *

In the preface the author tells us that he wrote this treatise for the use of his brother's son Nûr ud-Dîn Muhammad Dâkır.

The treatises is incomplete, and breaks off with the following words

و بِلایِ مرید را دوازدہ افعال اکرم یکرم اکراماً تعدیل شرّ و یسر و

تَسْرِیّاً ... *

The treatises in both volumes are written in ordinary Ta'liq by one scribe

(3) (Nos 1505-1532)

fol 422, lines 18-19, size $7 \times 4\frac{1}{4}$, $5 \times 2\frac{1}{2}$

A collection of twenty-eight treatises on psychological, metaphysical and mystical topics. The first eleven of these treatises are by Afdal Kâshî, and the remaining seventeen by Muhammad Dihdâr

A

Eleven treatises by Afdal Kâshî

Khawâjah Afdal ud-Dîn Muhammad Kâshânî حواجه اfdال الدین was a distinguished Sûfî and a great Rubâ'î writer. A collection of his Rubâ'îs is noticed in Rieu II, p 739^a, No 4 and in Ethé, Bodl Lib Cat No 749. The authors of the Riyâd ush-Shu'arâ, fol 10^a, and the Makhlzan ul-Garâ'ib, p 19, say that the celebrated Nasîr-ud-Dîn Tûsî (d A H 672 = A D 1273) was the sister's son of Afdal Kâshânî, but according to Ârzû, vol 1, fol 4^a, and the Suhuf-ı Ibrâhîm, fol 8^b, he was the spiritual teacher of Nasîr-ud-Dîn, who, says the author of the Suhuf, greatly benefited by Afdal's teaching. Taqî Auhadî, who holds a very high opinion of Afdal, says that the latter was a Sûfî of great eminence, and that Nasîr ud-Dîn owed his vast spiritual knowledge to him. The author of the Natâ'ij ul-Afkâr p 17, observes that Afdal was a contemporary of Nasîr ud-Dîn Tûsî, and that in his earlier days he fell in love with a tailor's son. According to Taqî Kâshî, Oude Cat p 17, Afdal died in A H 707 = A D 1307.

2. on fol 51^a عرص دوم عرص کنندگانند و کار کران در افسام عالم
و مردم و افسام آن +
3 on fol 56^b عرص سوم عرص دانسته‌های مردم و افسام آن
4 on fol 75^a عرص چهارم عرص دانندگان و بیان مافیت و است
داند +

See Ethé, Ind Office Lib Cat Nos 1812, 2 and 1921, 13

III

fol 85^b-109^b

No. 1507.

ينبوع الحكوة

YANBŪ' UL-HAYĀ'Ī.

A Persian translation of Hermes Trismegistus' essay on the human soul, in thirteen *Fasl*

Beginning

ترجمه و صل اول از جمله سرده وصل از سخنان هرمس الهرامسه
و هو ادريس النبی بنام ینبوع الحكوة در معانی و مدح نفس الحج *

Comp the editions of Fleischer, Leipzig, 1870, and Bardenhewer, Bonn, 1873 See also Ethé, Ind Office Lib Cat Nos 1921, 14 and 1922, 16

IV.

fol 110^b-123^a.

No. 1508.

ساز و پیرای شاهان

SÂZ WA 'PÎRÂ-I SHÂHÂN.

A treatise on the rights, duties and responsibilities of kings and rulers

Beginning

آغار گفتار کریم بنام آنکه آغار و احکام هرگفتار و کردار او و ندوسه *

الح *

The treatise comprises a *Muqaddimah* three *Guftâr* and a *Fasl* as follows —

Muqaddimah on fol 110^b در باد کردن سبب این نامه

Guftâr I on fol 112^a ر معنی نام با ساء و اد کردن اصناف
نادسانان * ای این جهان *

Guftâr II on fol 115^a اندر بنای کار مردم و نادسانى او و سمردن
آن خبرها که و ترا بناند نادان نادسان
سود بر مردم دنگر *

Guftâr III on fol 120^a اندر کار کنای و نای نادسان

Fasl on fol 122^a اندر حتم این نامه

Comp Ethé Bodl Lib Cat No 1445 II and Etthe Ind Office
Lib Cat No 1921 5

V

fol 124 -130

No 1509

(رساله سوال و جواب)

(RISALAH-I SUWÂL WA JAWÂB)

A mystical tract in the form of questions and answers explaining the difference between Sleep and Death the functions of the soul etc

Beginning —

فصل سوال ندده مى نمائد که فرق میان مرگ و خواب حدس
و نفس که قالب ندان فایم است خواب ندروں مى شود ناده
اگر ندروں مى شود چرا اگرالمى نوبى مدرسد در حال نددار مى گردد
و ازان نا حذر بود و اگر ندروں نمى شود سبب ٥٠ حدس نادن صعب
امداد مى سود الحج *

No. 1510.

چهار فنوان

CHAHÂR 'UNWÂN.

A Sûfic tract, derived, as the author says in the preface, from the *Kîmiyâ-i Sa'âdat* of Imâm Gazâlî (see No 1346)

Beginning —

الحمد لله رب الارباب ومسدد الاسباب ومفتح الابواب ومسهل
امور الصعاب ألعج *

The work is divided into the following four '*Unwân*'.

- 1 on fol 131^a
On self-knowledge در شناخت خود است
 - 2 on fol 135^b
On the knowledge of God در شناخت حق سبحانه و تعالی
 - 3 on fol 138^a
On the knowledge of the world در معرفت دنیا
 - 4 on fol 139^a
On the knowledge of future life در شناختن آخرت
- Comp Rieu II, p. 289^b, XII

No 1511.

مبادی موحودات، نفسانی

MABÂDÎ-I MAUJÛDÂ'Î-I NAFSÂNÎ.

A metaphysical tract on the soul

Beginning —

سپاس و ستایش نگارنده حاضر را بخرد و بپای دارنده خرد را بخرد
ألعج *

In the preface the author, who designates himself افضل الهة
افضل الهة و الدن و الدن محمد القاسبي, states that he divided the tract into five *Fasl*
Unfortunately there are several *lacunae* in the text

The first folio of the tract (141^b) is followed by two blank leaves and a good deal of the first *Fasl* which begins on fol 141^b is wanting. The second *Fasl* (fol 145) a very short one is complete but the third beginning on the same folio suddenly breaks off on fol 146 after which the fifth *Fasl* begins on fol 147^a. It is therefore evident that a portion of the third *Fasl* and the whole of the fourth are missing. This fact is evidenced by the following note on the margin of fol 146^a *اربعه مدزی استاده* that is to say a portion is missing after this

Comp Ethé Bodl Lib Cat No 1445 vi and Ethe Ind Office Lib Cat No 1921 11

VIII

fol 148^a-161

No 1512

(کلمات افضل کاشی)

(KALIMÂT-I AFDAL KÂSHÎ)

A collection of five short discourses on metaphysical matters

1 on fol 148^a beginning

اربابا افضل کاشی کلماتی که از افلاک مناک از حلامت احبار عصر
الح *

On fol 148^b the author refers to his two previously written treatises *مدارج الکمال* (see No 1515) and *ره ابهام نامه* (see No 1514). On fol 152 he also mentions his *حاروان نامه* (see No 1513)

2 on fol 151^b beginning

بنده آدمی در کوشش از برای نجات حسن اسب اکبر ما را
داندندی اسب الح *

3 on fol 152^a beginning

منه من حاروان نامه فصل ندانکه چون خواهی که اگه سوی از
حال نفس بعد از مرگ بن الح *

4 on fol 153 beginning as in Ethe Bodl Lib Cat No 1445 v and Ethe Ind Office Lib Cat No 1921 10 —

دل عرب و نفس شریف مسعد و اراده نظر الهی و ادوا
داندندی ناد الح *

5 'on fol 158^a, beginning

من کلام العرفانی بیان مرآت ، الحس و العقل و الکسب ، بدان
و فقک الله تعالى که انسان را در خلع ، اطوار اسد ، آلم *

IX

fol 161^a-191^a

No. 1513.

جاودان نامه

JÂWIDÂN NÂMAH.

'The Book of Eternity' A metaphysical tract on the beginning and end of being

Beginning

الحمد لله رب العالمین بدانکه این نامه ایست ، از ماده
برادرانی که ایسانرا انسانند ، ربحه دارد آلم *

The work is divided into the following four *Bâb*

- | | | | |
|---|-------------------------|-----------------------------------|---------------------|
| 1 | on fol 163 ^a | در ۵ ، در ۵ اقسام علوم ، طریق کلی | in five <i>Fasl</i> |
| 2 | on fol 163 ^a | در ۱۰ ، در ۱۰ حود و راه آن | in ten <i>Fasl</i> |
| 3 | on fol 175 ^a | در ۱۰ ، در ۱۰ شناختن آعار کار | in ten <i>Fasl</i> |
| 4 | on fol 183 ^a | در ۱۰ ، در ۱۰ شناختن اقسام | in ten <i>Fasl</i> |

Comp Rieu II, p 831^a, No xxv; Ethé, Ind Office Lib Cat Nos 1813 and 1922, 8, Hàj Khal vol II p 582

X

fol 191^a-202^a

No. 1514.

ره انجام نامه

RAH-ANJÂM NÂMAH.

Another metaphysical tract on consciousness and cognition
Beginning

الله الحمد اهل الحمد و ولیه و متبناه حدسن گوید مکرر این
رموم و مقرر این معانی و علوم آلم *

The tract styled in the heading as well as in the introduction
 ١٥٣٤٦١ is identical with the ١٥٣٤٦١ noticed in Rieu n p 830
 No xxiii Etbe Bodl Lib Cat No 1444 III and Etbe Ind
 Office Lib Cat No 1921 6

It is divided into the following three *Gustar*

- 1 on fol 191^b اندر آگهی دانی ار وجود و صلابت وجود خود in ten
Dar
- 2 on fol 198 اندر آگهی دانی ار آگهی و علم که ~ ~
- 3 on fol 200^a اندر آگهی دانی ا نابد و صلابت علم و آگهی in
three Dar

XI

fol. 202^b-225^b

No 1515

مدارح الكمال

MADÂRIJ UL-KAMÂL

Stages of Perfection a mystical tract being a translation of the author's own Arabic work of the same title

Beginning

بنام حداسی که حرا و حداسی نسیب اعار هر حمر و اوسی اعار

It is divided into eight sections called کسانس as follows —

- | | | | |
|---|-------------------------|---------------------|--|
| 1 | on fol 204 ^b | in six <i>Fasl</i> | در گوهر مردم و آنچه اوزاسب درو
نابغه سود * |
| 2 | on fol 213 ^a | in one <i>Fasl</i> | در بیان آنچه حداسد مردم از حر
مردم * |
| 3 | on fol 215 | in four <i>Fasl</i> | در بیان مراتب خاصیت مردم منان
دو طرف نقصان و کمال * |
| 4 | on fol 219 ^a | in one <i>Fasl</i> | در بیان اسباب بازی دهمده خاصیت
مردم را بر رسیدن تکمال * |
| 5 | on fol 220 ^b | | در آفات و اسباب که نفس را از کمال و عاقبت خویش نار
برد و ۱۲ * |
| 6 | on fol 221 ^b | in one <i>Fasl</i> | در سبایهای کمال خاصیت مردم |
| 7 | on fol 222 ^b | | در ذکر طرق حاصل کردن اسباب بازی دهمده |
| 8 | on fol 224 | | در پیدا کردن فایده و ۱۳ - دانس |

Comp Hâj Khal v p 469, Rieu n p 830^b No XIX, Ethe, Ind Office Lib Cat No 1921 2

B

Seventeen treatises by Muhammad Dihdâr

Khawâjah Muhammad Dihdâr, with the poetical *nom de plume* Fânî حواجه محمد دهمدار المتخلص به فاني بن حواجه محمد was the son of Khawâjah Mahmûd. He belonged to an Arab family that at first settled in Havîzah, a town of Khuzistân, and later on emigrated to Shîrâz. Fânî came to India and enjoyed the patronage of the celebrated 'Abd ur-Rahîm Khân Khânân to whom some of his treatises are dedicated. Taqî Auhadi, vol II fol 704^b, says that Khawâjah Muhammad Dihdâr Mahmûd Fânî was born in Shîrâz and died there that he was a great mystic and had strong faith in Bâbâ Rajab Fudlah Nûsh نوحه بابا رجب. According to the author of the Riyâd ush-Shu'arâ, fol 296^b, Fânî wrote commentaries on نوحه - رساله - رسائل and also composed several treatises on Sûfism and mysticism. Rieu, p 1094^b, on the authority of Mi yâr-i Sâlikîn says that Muhammad Dihdâr stayed many years at the court of Burhân Nizâm Shâh, who appointed him Nâzir of his kingdom and that after the death of that prince's successor, A H 972 = A D 1564 he went to Surat where he died in A H 1016 = A D 1607.

For further particulars of the author and his works see Rieu, p 816, Makhzan ul-Garâ'ib, p 606, Sprenger, Oude Cat p 393, G Flugel, in pp 455-457, Ethe, Bodl Lib Cat No 1298, 7-13 and 15, Ethe, Ind Office Lib Cat No 1922, 27, Jahrbucher, vol 85, Anzeigeblatt, p 54.

XII.

fol 226^b-234^b,

No. 1516.

رساله در اقبالات واجب

RISÂLAH DAR ISBÂ'Î-I WÂJIBÂ'Î.

A treatise on the supremacy of man over other beings, the existence and unity of God the present and future life.

Beginning

حمد و سپاس ديهياس مر خداوند ديرا كه در مسكوة دل انسان الح *

It is divided into a *Muqaddimah* three *Fasl* and a *Khatimah*, as follows —

Muqaddimah on fol 226^b در بیان سرف و منصب انسان

Fasl I is not marked by any rubric

Fasl II on fol 229^a در بعضی اشارات بلسان اهل دی و بصوف

Fasl III on fol 230^b در اشارت بوحده و کثرت در اغوار مود

Khatimah on fol 234^a در اشارت بمنداء و معاد

•

XIII

fol 235 - 250^a

No 1517

رساله صریح کامله

RISÂLAH-I 'ASHRAH-I KÂMILAH

A treatise on the relation of man to the ten intellects divided in to ten *Fiqrah*

Beginning —

• حمد و ستایش مرحداد و دراست که خواص بددگان خود را از نعمت

توفیق برخوردار دانسته ^{الح} *

In the preface the author dedicates the work to Abd ur Rahim Khan Khanan

XIV

fol 250^b - 257^a

No 1518

رساله دویمات

RISÂLAH-I DAUQIYÂT

Beginning —

لک الحمد و ادب اهل له حمدا بعلو حمد الکامدس من الارل

الی الاند ^{الح} *

For other copies see G Flügel in p 457 Etthe Bodl Lib Cat
No 1298 13

XV

fol 257^a-260^a

No. 1519.

رسالہ در توحید

RISÂLAH DAR TAUHÎD.

A treatise on the unity of God, identical with the *نعایس الارقام* noticed in G Flugel m, p 455 and Ethé, Bodl Lib. Cat No 1298, 8

Beginning

حَلِّ رَبِّی لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِی الْاُولٰی وَالْآخِرَةِ - وَ مَعَهُ
و سُبْحَانَ مَرَحَدِ اَوْدَدِیْرَا تَعَالٰی شَاهِدَ الْحَقِّ *

The treatise consists of two *Matlab* the first beginning on fol 258^a and the second on fol 259^b

- - - - -

XVI

fol 261^a-272^b

No. 1520.

نعایس الارقام

NAFÂ'IS UL-ARQÂM.

It is identical with the treatise of the same title noticed in G Flugel m, p 456 and Ethé, Bodl Lib Cat No 1298, 11

Beginning

بَدَا وَ سَتَایِس مَرَحَدِ اَوْدَدِیْرَا کِه دَلِیْلَسِه ، دَات اَو بُرْدَات اَو وَ مَعَرَه
اَسَ ، اَر مَجَاسَسِه ، مَخْلُوقَات صِفَاتِ الْحَقِّ *

It is divided into ten *Raqam* as follows

- | | | |
|---|-------------------------|---|
| 1 | on fol 261 ^b | رُفَعِ اَوَّلِ دَر بِلَانِ اِبْطَالِ دَوْر |
| 2 | on fol 262 ^b | رُفَعِ دَوِّمِ دَر اِبْطَالِ تَسْلِسِ |
| 3 | on fol 264 ^a | رُفَعِ سَوِّمِ دَر بِلَانِ بُرْهَانِ سَامِ |
| 4 | on fol 264 ^b | رُفَعِ چِهَارَمِ دَر بِلَانِ اَثْنَاتِ وَاحِدِ طَرِیْقِ مُتَكَلِّمِیْنِ |
| 5 | on fol 266 ^b | رُفَعِ بِحْثِ دَر اَثْنَاتِ وَاحِدِ طَرِیْقِ اَحَدِیَّ |
| 6 | on fol 267 ^a | رُفَعِ ، مِثْلِ دَر اِسْتِدْلَالِ بَدَلِیْلِی کِه مَحْصُوصِ بِحْثِکُمْ یَا مُتَكَلِّمِ بِلَیْسِتِ وَ مَحْتَاجِ اِبْطَالِ دَوْرِ وَ تَسْلِسِ نَه * |

- 7 on fol 267^b رعم مقدم در بوجود حه بعد از وحدانیات و ا
8 on fol 268 رعم مسمم در بوجود نظری حکما
9 on fol 268^b رعم بهم موافق مسرب صوخته
10 on fol 270^a رعم دهم در بلوچ بر حانیه که عقل صحیح و دوی
صریح اکبر نماد و ازل راه مطالب عالیه بود *

XVII

fol 272^b-281^b

No 1521

کواکب المواق

KAWĀKIB US-SAWĀQIB

The work is dedicated to Mirza Yusuf Ilyan

Beginning —

* الحمد لله الذی علم الانسلی مالم یکنی بعلم
و سلس حصرت حق حل و علا و د و د در سر اندیا الی *

Mirza Yusuf Ilyan to whom the work is dedicated belonged to a Sayyid family of Mashhad. He was made a Mansabdar of 2500 in the thirtieth year of Akbar's reign and subsequently was appointed Governor of Kashmir. He also served in the Deccan under Abul Fadl and died in Jumada II A.H. 1010=A.D. 1601. See Beal Oriental Biographical Dictionary p. 422

The work is divided into seven *Kawakib* as follows —

- 1 on fol 273 کواکب اول در فصلت دانش از روی اختصار
2 on fol 273^b کواکب دوم در کشف دانش
3 on fol 274^a کواکب سوم در انبیا واجب و بوجود او عز سانه
4 on fol 275^a کواکب چهارم در بنی موانع دون عرفا
5 on fol 275^b کواکب پنجم در انبیا و اساره دانش آن نفس که
بوجود حدیث من عرف نفسه فقد عرف ربه
سناح او موحب سناح رب است *

- 6 on fol 278^b کوکب سیم در بنان مسئله فضا و قدر که اها، ام
 بهام در سان آن هست و اگر اندکی علط مد
 موه ، حلل انهان است *
- 7 on fol 280^b کوکب هفتم در بنان حکمت و اختلاف مداهب

XVIII

fol 282^a-295^a,

No. 1522.

اسراق المیرین

ISHRÂQ UN-NAYYARAYN.

Beginning

الحمد لله رب العالمین حمدا یدعی العظمتہ و عر حاله
 بعد از تمهید اساس شکر و سپاس بدعاس الح *

XIX

fol 295^b-310^a

No. 1523.

دُرِّ یَتِّیم

DURR-I YA'T'ÎM.

Beginning

حمد و سپاس ازللی الاساس مرآوریده کاری را که شان الوهیتس
 معوم و حدود موحوداتس ، الح *

For other copies see G Flugel, in, p 456, Ethé, Bodl Lib Cat
 No 1298, 9

XX

foli 310^b-314^a

No 1524

رساله الوجدانات ، الدوامات

RISÂLAT UL-WAJDÂNÎYÂT
WAD-DAUQIYÂT

The title of the work is not given in the MS but is found in the copies noticed in G Flügel in p 455 and Eth. Bodl Lib Cat No 1298 7

Beginning —

حمد و ستاس مر اور دگا برا کہ سال خود عالم بمود انسانى ا اس

الح *

XXI

foli 314 -328^b

No 1525

الف الانسانه

ALIF UL-INSÂNÎYAH

A mystical interpretation of the Quranic Surahs والصعى and الم سرح لك صدرى

Beginning —

حمد و ستاس و ستاس ستاس حصص حدازيد اس حل و عا

الح *

The tract is dedicated to Abd ur Rahim Khan Khanan

XXII

foll. 328^b-345^v.

No. 1526.

رقائق الحقائق

RAQÂ'IQ UL-HAQÂ'IQ.

Beginning

تبارک ، اسمک اللہم یا من کلّ یوم هو فی شان سپاس مر
 آن حیدر مدیرا کہ ظہور کرد سپاس او مرداب مقدس را در لباس بدگان
 الخ *

For other copies see G Flugel in p 456, Ethé, Bodl. Lib Cat.
 No 1298, 10

The work is divided into a *Fath*, seven *Raqiqah* and a *Khatm*.

XXIII

foll 345^b-399^v

No. 1527.

حلاصة الترجمان

KHULÂṢA'I' U'I'-I'ARJUMÂN.

The full title of the work, as given on foll 246^b, and 397^b is
 حلاصة الترجمان فی تاویل احادیث البیان, that is to say comments upon the
 sayings of 'Alī collected under the title البیان (see No 1563)

Beginning

الحمد لله الذي حلل الانسان علمه البان المان اما بعد
 چنين گوید بیکر گفتار و صورت دیوار محمد بن محمود الملقب ، به دھدار
 الخ *

The work is dedicated to 'Abd ur-Rahîm Khân Khânân
 A copy is noticed in Ethé, Ind Office Lib Cat No 1922, 27

XXIV

foll 399^b-408^b.

No. 1528.

A treatise without any title in reply to a question on the rights
 and privileges of the descendants of the Prophet

Beginning —

ار عدم نمودار محمد دهدار کتاب طالب حق سلاله درنه طاهره
نموده اله *

XXV

fol 408^b-409^b

No 1529

Another anonymous tract written in reply to a question on the relation of individual minds to the ten intellects

Beginning —

ار عدم نمودار محمد دهدار کتاب نور نفس دنده کتاب و حق
حوی سلمه الله تعالى *

XXVI

fol 409^b-412

No 1530

A third anonymous tract on Muhammad and the universal soul

Beginning —

ار عدم نمودار محمد دهدار کتاب (کتاب) (read) نور دنده
سناده سلمه الله تعالى کماله اله *

XXVII

fol 412^b-417^a

No 1531

اشارات

IFÂDÂT

Spiritual teachings and instructions of the author

Beginning —

د هر عالم و در هر مرتبه کمال را ظهور است بحسب آن عالم *

XXVIII

foll 417^a-422^a

No. 1532.

An anonymous tract on God's relation to the creation

Beginning

باسمه سبکداده وارد وصف این نمود بی بود در بیان تعذلات و صورت
وجود در مراتب و موجودات

Written in good minute Naskh within gold-ruled and coloured borders

Not dated, 17th Century

A seal, bearing the inscription لسان السلطان محمود الدولة مدني محمد and dated ۱۲۷۷ is found on the title-page

(4)

(Nos 1533-1550)

foll 130, lines 9-19, size $9\frac{1}{4} \times 7$; $7 \times 4\frac{1}{4}$

A collection of eighteen Persian and Arabic treatises

I

foll 1^b-29^b

No. 1533.

حسن و عشق

ḤUSN WA 'ISHQ.

'Beauty and Love,' also styled مناکحه و کنهائی or مناکحه 'The wedding of Beauty and Love,' an allegorical story in prose and verse

Author Nī'mat Khān 'Ālī نعمت خان عالی

Beginning

حدید و سحر و شکر و ندام

چو سمع افتاد آتس در بادم

For the author's life see No 371 See also Nos 878, V and 1098, LXVIII(b), where the treatise is noticed

Other copies of this work are noticed in Rieu II, pp 703^b, 796^a, No III, and 850^b, extracts from the same, ib, p 738^b, Ethé, Bodl Lib Cat No 1157, 6, No 1159, 3, Etthe, Ind Office Lib Cat No 1659, 4, W Pertsch, Berlin Cat, p 681 Edited at Lucknow, 1842 1873 and 1899, with commentary at Dihli, 1844

The story is followed by two letters of the author styled *رسمه اول* and *رسمه دوم*. The first a satire on physicians is identical with No 878 III and the *رساله عیون حکما* in Rieu II p 744^b and Ethe Ind Office Lib Cat No 1661 3 and No 1662 4 and begins thus on fol 30^a

حکم علی الاطلاق از دار السعاده رحمت و ... کامل الصداع
قدرب الهم *

The second identical with the letter noticed under No 878 IV (see also Rieu II p 796^a No 4 and Ethe Ind Office Lib Cat No 1661 5 and No 1662 3) begins thus on fol 34^b

حکم - ی اس مندرای دوستی و دوست مندرانی را همیشه از
صحت و سلام نگاهدارد الهم *

II

foli 38^a-53^b

No 1534

(رساله معما)

(RISÂLAH-I MU'AMMÂ)

A treatise on riddles without the author's name

Beginning —

الهی سر دامها نام نسب

بعدم دو عالم را انعام نسب

It is dedicated to a certain Abd Ullah Khan whose name can be worked out from the following riddle

در سداب نی نظرس اهل دل دانسته اند

دل در رسم باحدازان عجب ... نه اند

The date of composition A H 1008 = A D 1599 is expressed by the words *زمانه سحر* in a versified chronogram on fol 49^b

fol 54-74^a A repetition of the above tract beginning with the same line *الهی سر دامها نام نسب*

At the end it is styled *ناره*

تمام شد رساله در فن معما مسمی به ناره *

III

foll 74^a-87^b

No. 1535.

(رساله معما)

(RISÂLAH-I MU'AMMÂ.)

Another treatise on riddles, without the author's name

Beginning

دادانکه در شعر مذکور وضعی است ، که هر اسم از هندی و فارسی که
خواهد استخراج نماید چنانکه فرید ، یکصد اسم این شرح هم امتداداً
استخراج نموده در آخر رساله ضم نمود *

This tract, containing riddles on one hundred names, was written
as a supplement to the preceding treatise

IV

foll 88^a-91^a

No. 1536.

(رساله معما)

(RISÂLAH-I MU'AMMÂ.)

Another treatise on the same subject, without any preface

Beginning

معما طره ، است ، بمعنی حای پوشندگی و در اصطلاح کلامی را
گویند که دال باشد بر اسمی بایما الح *

V

foli 91^a-95^b

No 1537

(لغت)

(LUGAT)

A vocabulary of Arabic Persian Turkish Hindi and English words explained in Persian

The treatise abruptly opens thus without any preface

• لغاتش نالسم رسنی که مادد کد ناشد الح •

VI

foli 98^a-99^a

No 1538

(رسالۃ معما)

(RISÂLAH-I MU'AMMÂ)

A treatise on riddles without any title or preface

Beginning —

معما باسم علی بسم الله الرحمن الرحیم حامدا و مسعدا و

مصدا •

گفتم صدما نام بگو گفنا بی
گفتم که دگر باز بگو گفنا بی الح

VII

foli 99^a-99^b

No 1539

علم الصبان

TA'LÎM US-SIBYÂN

A treatise on the conjugation of verbs

Author Qalandar Ali قلندر علی

Beginning

دداکه بذای مصدر بردن و تن است، که در آخر می آید اله *

VIII

fol 100^a

No. 1540.

A description of the Persian months

Beginning —

دداکه در ایران و توران آغار سال از شمار است ، تعریف رجب و حویه ،
بیست ، اله *

IX

fol 100^a—101

No. 1541.

مختصر

MUKHTASAR.

An abridgement of Wahîd Tabrizî's well-known work on rhyme and prosody entitled مختصر (see No 845)

Beginning —

دداکه شعر کلامیست ، مورون و مورونی را میرانی باید اله *

V

foli 102^a-107^b

No 1542

(رسالة معما)

(RISÂLAH-I MU'AMMÂ)

A treatise on riddles and enigmas without title or author's name

Beginning

انی رساله اسب * ار تعرف معما و نعل اسام ان ندانکه
معما مستی اس ار نعمه و نعمه در لعب ندی کردن اسب مرحدربرا
الح *

XI

Arabic

foli 108^a-108^b

No 1543

An incomplete vocabulary of Arabic words arranged in alphabetical order

Author Muhammad Habib Ullah محمد بن الله الحبيب

Beginning —

الحمد لله الذي هو مبدع الصحاح و مرسل الاطلا والصلوة على
من هو مخرج لعب العرف *

The author tells us in the preface that a careful study of the works الصراح and الغامض convinced him of the fact that a large number of words were wrongly pronounced by many people. He therefore explained in this work those words by giving diacritical points

The first word explained is أصف The treatise breaks off with the letter حدم

XII

foll 109^a-109^b

No. 1544.

(رسالة معما)

(RISÂLAH-I MU‘AMMÂ.)

A treatise on riddles without title or author's name

Beginning

معما باسم عبادت الدين محمد - اگر بود ارادت که بدام او بری

رة النج *

XIII

Arabic

fol 110^a

No. 1545.

توصیح

'I'AUDÎḤ.

A fragment of a commentary upon Ibn-i Hishâm's (d. A H 835=
A D 1431) well-known work توصیحCommentator Khâlid bin 'Abd Ullah bin Abî Bakr ul-Azhari
ul-Jarjâwî خالد بن عبد الله بن ابي بكر الازهرى الرحاوى

Beginning

قال السمع خالد الازهرى فى شرحه على التوضیح ابن هشام تطاوت

الرواة على ان اول من وضع الدحو ابو الاسود السج *

The commentator, who died, A H 905=A D 1499, also wrote a
commentary on the Burdah See Loth, Arab Cat No 822

XIV

Arabic

fol 110^b

No 1546

(وصفه ابن حاحب)

(QASÎDAH-I IBN-I HÂJIB)

An Arabic *Qasidah* in which the words denoting the feminine gender of the class called موندات سماعة have been grouped

Author Jamal ud Din Abu Amr Usman bin Umar bin Abi Bakr Ibn ul Hajih جمال الدين ابو عمرو عثمان بن عمر بن ابي بكر ابن الحاحب

Beginning —

نفسى العدا لسانى الـ *

Ibn ul Hajih the well known grammarian died in A H 646 = A D 1248 For his life and other works see Brock 1 pp 303-306

XV

Arabic

fol 111

No 1547

(موندات سماعة)

(MU'ANNASÂT-I SAMÂ'ÎYAH)

A list of words belonging to the class موندات سماعة

Author Ahmad bin Sulayman Ibn Kamal احمد بن سليمان ابن كمال

Beginning —

هذه الرسالة فى تحقيق الموندات السماعة لانس كمال ناسا *

The author held the post of a professor in the Madrasah of his patron Ala ud Din Ali ul Jamali who was Mufti A H 909-932 = A D 1504-1527 and to whom our author dedicated his العرائض اسكال a treatise on the law of inheritance see Brit Mus Suppt Arab Cat p 262 See also Haj Khal vol 1 p 322 where the date of the author's death is fixed as A H 940 = A D 1533 He also left several treatises on grammar and rhetoric see Brit Mus Suppt lo cit pp 802-804

The words are arranged in alphabetical order

VOL XVII

E

XVI

Arabic

fol 112^a

No. 1548.

عصديه

ÂDUDÎYAH.

A portion of the treatise entitled عصديه relating to the laws of controversy (فى مناظرة), so called after the name of its author Âdud ud-Dîn 'Abd ur-Rahmân bin Ahmad ul-Îfî بن عبد الرحمن بن أحمد اليفي, who died in A H 756=A D 1355

Beginning,—

لك الحمد و المدة و على نبيك الصلوة و التحية اذا قلنا ، بكلام

ان كذا ، باملاء الحج *

The author has been mentioned in connection with his treatise الرسالة الحرفية العمديه see No 820-1

XVII

Arabic

foll 112^b–119^b

No 1549.

سعديه

SA'DÎYAH.

Another tract on the laws of controversy, so styled after the name of its author Sa'd ud-Dîn Mas'ûd bin 'Umar at-Taftâzânî سعد الدين مسعود بن عمر التفتازاني

Beginning:—

الحمد لله و المدة و الصلوة على رسوله نبي الكفة و بعد هذه فواعد

فى من المناظرة يجب ، استحصارها على سائر المصنفين صعدرا و كان

كديرا الحج *

Taftâzânî, who studied with Âdud ud-Dîn, the author of the preceeding treatise, was born in A H 722=A D 1322 (but according to some in A H 712=A D 1312) at Taftâzân in Khurâsân He

received warm favour from Timur and died in A H 791=A D 1389 (but according to some in A H 797=A D 1394) See Bugyat ul Wu at p 391 See also Haj Khal vol II p 444 Hahib us Siyar vol III Juz 3 p 87 Rindat ul Jannat p 309 Brock vol II p 215 The treatise is followed by miscellaneous notes observations and extracts from other works These are riddles English words explained in Persian names of places in the North West Provinces and Oudh parts of speech etc etc

VIII

foll 120 -130^b

No 1550

رسالة امثال

RISÂLAH-I AMSÂL

A collection of Persian proverbs arranged in alphabetical order in twenty eight *Bab* according to the letters of the alphabet by an anonymous author

Beginning —

الهم نيك اول حوس بعده دروس اب نادية مورة كسده
الح *

The Ms is written in Indian Ta liq in different hands

(5)

(Nos 1551-1563)

foll 149 lines 10-24 Size $8\frac{3}{4} \times 6\frac{1}{2}$ $6 \times 3\frac{1}{2}$

A collection of thirteen treatises

I

foll 2 -9^b

No 1551

نان و حلوا

NÂN WA HALWÂ

The well known Bread and Sweets by Baha ud Din Amuli (d A H 1030 or 1031=A D 1621 or 1622) See No 291

The author a popular scholar and Shīah divine has been repeatedly mentioned in this catalogue in connection with his works on Shīah law

It is divided into a *Uqaddimah* several *Maqsad* and a *Khhatimah*

A work on the same subject entitled *رسالة* or *مناقب* by this author : noticed under No 1720 See also *Ethé Bodl Lib Cat* Nos 1794 and 1795

IV

foll 64^b-69^b

No 1554

مباحات عند الله انصاري

MUNĀJĀT-I 'ABD ULLAH ANSĀRĪ

A religious tract consisting of pious invocations to God and exhortations addressed to Sufis

Author Abu Isma'il Abd ullah bin Abil Mansur Muhammad ul Ansari ul Harawi surnamed *Shaykh* ul Islam الله ابو اسمعيل بن ابي المنصور محمد الانصاري الروي الملقب بـ شيخ الاسلام

Beginning —

ای ردد بددبرا شکر د مل امدد

داد بر مر عاشقاندرا موس حان امدد

The author better known as *پیر مراد* Pir i Harat has already been mentioned in connection with his *مذند* containing his admonitions and advice to Nizam ul Mulk (see No 933)

The work is written in prose mixed with *Ruhas* and *Gazals* in which he sometimes adopts the *talhallus* Pir i Ansar and sometimes Abd Ullah

It is to be noticed that a portion of the author's *Sad Pand* is included in this *Munajat* For other copies see Nos 1572 1611 1686 1739

Comp also *Pieu* i p 35 *G Flugel* iii p 497 *Cat des Mss et Xylographes* p 254 *Ethé Ind Office Lib Cat* No 779 *Haj Khal* vol vi p 119

V

foll 69^b-70^a

No 1555.

(رسالۀ مناجات)

(RISÂLAH-I MUNÂJÂT.)

Another tract containing similar pious invocations to God

Author. Ibn ul-Hâj Muhammad Abul Qâsim ul-Mârîni ul-
Isfahânî ابن الحاج محمد ابو القاسم المارياني الاسفاهاني

Beginning

الحمد لله رب العالمين ، الذي هدانا لهذا ، الذي كنا لنهتدي لہ
-- --

VI

foll 70^b-72^a

No. 1556

کتاب الجہاد

KI'Î'ÂB UL-JIHÂD.

A short tract on *Jihâd* or war against infidels

Beginning

کتاب الجہاد - و دران حمد باب اس و مقدمہ - جہاد ار بررگترین

ارکان اسلام اس و السلام *

It seems to be only a part of a larger work on Muhammadan
law

VII

foll 72^b-73^b

No. 1557.

معنی ابجد

M'ANÎ-I ABJAD.

An explanation of the letters of the alphabet, arranged according
to their numerical value

Beginning —

قال رسول الله صلى الله عليه و آله تعلمون بعسرة ابيكم فان الله
الاعاصيب كلها وذل لعالم حبل بعسرة الحق •

VIII

fol 74^a-75^b

No 1558

قصه شاه و درویش

QISSAH-I SHĀH WA DARWĪSH

Story of a king who resigned his throne in favour of a beggar
without a preface

Beginning —

بغل کرده اند که بعضی د سببی وارد شد بخدمت پادشاه آن
شهر رسید و عرض پادشاه رسانید الحق •

— —

IX

fol 76^b-111

No 1559

نصاب السببان

NISĀB US-SIBYĀN

The well known metrical Arabic Persian vocabulary by Abu
Nasr Farahī See Nos 809-813

Beginning —

الحمد لله رب العالمين قال الشيخ الامام الاجل العالم
بدرالحق و الدس الحق

X

foll. 111^b-127^b

No. 1560.

An anonymous Shî'ah treatise on the properties and influence of the days of the month and of the week, affecting human action and deeds

Author Muhammad Baqir ibn Muhammad Taqî محمد باقر بن محمد تقی

Beginning

الحمد لله رب العالمين اما بعد چنين گويد احقر عبد الله

العبدى محمد باقر ابن محمد تقى در بيان انكه اراحايد

معتدله اهل بيده الح *

Dated A H 1247

Scribe اس حاحي محمد ابو القاسم الاصمغاني

XI

foll 129^b-134^a

No 1561.

زينه العارى

ZÎNA'I' UL-QÂRÎ.

A treatise on the correct reading and reciting of the Qurân.

Author Nusrat bin Sikandar نصرت بن سکندر

Beginning —

الحمد لله رب العالمين اما بعد ميگويد ددله صوده ، نصرت

بن سکندر ساکن حطه اناول (sic) که بعض ياران گفتند که برای ما

صاطه در علم قرأف بنامورد الح *

The author tells us in the preface that he wrote this tract at the request of some of his friends Several treatises on the same subject, and bearing the same title, are noticed in the Bûhâr Lib. Cat vol 1, pp 118-119 One of these is ascribed to Nusrat bin 'Umar, better known as Iskandar اسکندر معروف بن عمر, who seems to be identical with the author of the present tract

XII

foli 134^b-135^a

No 1562

معجزة

MU'JIZAH

An account of the miracles of Ali

Beginning —

د حدیث واد است که یکی از برگ چنان به نزد رسول خدا
صلی الله علیه و آله آمد الی •

The name of the author is not given

XIII

foli 135^b-143^a

No 1563

خطبہ السان

KHUTBAT UL-BAYÂN

The well known *Khutbah* consisting of according to Haj Khatib
vol iii p 160 seventy sentences ascribed to Ali

Beginning —

الحمد لله رب العالمین قد انکله انی است باه العنان امر
المومنین علی علیه السلام که بالغای گهوار درموده است الی •

Each sentence or *Kahmah* of the *Khutbah* is followed by an
explanation in Persian

For Muhammad Dildars comments upon this work see No
1527

The *Khutbah* is followed by some observations on the advantage
of knowing *تعود* and *مراپ*

The copy is written in Naskh and Nasta'liq with numerous
clerical errors

Not dated 19th century

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid
Khawarshid Nawwab are found in several places

(6)

(Nos 1564-1575)

foll 128, lines 13-17, Size 8×5 , 6×3

A collection of twelve treatises

I.

foll. 1^a-12^a.

No. 1564.

نان و حلوا

NÂN WA HALWÂ.

The well-known 'Bread and Sweets' by Bahâ ud-Dîn 'Âmulî
 (d. A.H. 1030 or 1031 = A.D. 1621 or 1622) See Nos. 291 and 1551
 Written in fan Ta'liq

II

foll 12^b-14^b

No. 1565.

(رساله در تصوف)

(RISÂLAH DAR 'I'ASAWWUF.)

An anonymous tract on 'Soul' and other Sûfic matters
 Beginning

الحمد لله والسلام على عبادة الدين اصطفي -ون سالک ار حجاب

هستی و -ویستن یرستی برون آید الحج *

Neither the author's name, nor the title of the work, is given
 anywhere, but a reference to the celebrated saint محمد اله نابی.
 (d. A.H. 1034 = A.D. 1624) on fol 14^b, suggests that the tract was
 written after his death

Written in ordinary Ta'liq

III

foll 15^a-17^b

No 1566

(رسالة در تصوف)

(RISALAH DAR TASAWWUF)

An anonymous tract on the pre eminence of the Naqshbandiyah Sufis and their superiority over the Sufis of other sects

Beginning —

سلسله علمه بمسئديه از سائر سلاسل بوجوه فصاحت جدا

الح *

The text is intermixed with copious quotations from Rumi's Masnawī and Mahmud Shabistari's Gulshan i Raz

Written by the scribe of the preceding tract

IV

foll 18^b-21^b

No 1567

(رسالة در تصوف)

(RISĀLAH DAR TASAWWUF)

An anonymous Sufic tract on ذکر based for the most part on the Gulshan i Raz of Mahmud Shabistari

Beginning —

اما بعد این رساله آنست که بیان

الحمد لله رب العالمین

ذکر و موارد و عوائد این الح *

Written by the scribe of the preceding treatise

No. 1568.

بحر المعاني

BAHR UL-MA'ÂNÎ.

A fragment of the Sûfî work Bahr ul-Ma'ânî

Author Muhammad bin Nasir ud-Din Ja'fai ul-Makkî ul-Hu'saynî,

محمد بن ناصر الدین جعفر المکی الحسینی

Beginning

مخدوم اعر محترم ملک محمود شهنشاه دام اعزہ سالم و دعا ار

محمد حسینی نکر مطالعہ فرماید اعمال دینی و احوال تقدیمی موح

سکر اس

The author, a disciple and Khalifah of the celebrated Shaykh Nasir ud-Din Mahmûd Chirâg-i Dihlî (*d* A H 757 = A D 1356), was a distinguished saint of the Chishtî order. His ancestors, who were Sharifs of Makkah, emigrated to Dihlî and settled in Sarhind where our author died and lies buried. He enjoyed a long life, and according to Akhbâr ul-Akhyâr p 128, lived from the time of Sultân Muhammad Tuglaq (reigned A H 725-752 = A D 1325-1351) to that of Sultân Bahlûl Lodi (reigned A H. 854-891 = A D 1450-1489), and reached the age of more than 100 years.

عمر دراز یافته بود از زمان سلطان محمد تعلق تا زمان سلطان بھلول

در حیات بود سن شریفس از صد متجاوز بود الخ *

رسالہ در بیان روح و پنج کتاب و بحر الاسماء

In the present work he is said to have promised to write two more works, viz , *دقائق المعانی* and *دقائق المعانی*, but it is not known whether he did so or not.

The statement of Dr. Ethé (Ind. Office Lib. Cat. No. 1867), followed by some others, that our author was a disciple and Khalifah of Gîsûdarâz (*d* A H 720 = A D 1320, *d* A H 825 = A D 1422), seems to be unfounded and incorrect, see Akhbâr ul-Akhyâr, pp 128-133, *Khazînat ul-Asfiyâ*, pp 393-397.

According to *Khazînah*, *loc. cit.* our author died in A H 891 = A D 1486.

The Bahr ul-Ma'ânî, consisting of thirty-six letters on Sûfism, addressed to the author's spiritual brother Malik Mahmûd, was

composed during the years A H 824-825=A D 1421-1422 Copies of the work are noticed in Etbe Ind Office Lib Cat Nos 1867 1868 and 1869-(1) Lithographed Muradabad 1889

The present fragment comprises only a portion of the fourteenth Bab and ends with the following remark —

مکتوب حقه' انعم همین مد بود ملک بسار طول داشت و اینجا

کجاس بسد *

VI

foll 28^b-60^a

No 1569

(رساله در تصوف)

(RISÂLAH DAR TASAWWUF)

A Sufic tract in the form of questions and answers

Beginning —

اس احقره خدمت سنج اوحد العصر عرب الدهر مجمع علم الدراسة

* سرف الصوف و البدی و الدنی احمد بکنی مندری ربه الله

نعالی د حقه فی الحکمه العبد و النعم الح *

It would appear from the preface that Zahid bin Muhammad bin Nizam بن نظام و احد بن محمد, a disciple of the great saint Shaykh Sharaf ud Din Ahmad Yahya Munayri (d A H 782=A D 1380) and some other relatives and friends of the Shaykh put him several questions on Sufic points to which answers were given by him. These questions and answers were then collected in the form of a book.

The first question with its answer runs thus —

سوال مردان سب کنند و حداند جواب ندانه اولنا

و عکاه و سس کس اند و همسه د بی عالم ناسند الح *

The treatise ends thus

احعل لنا من لدنک و لنا و احعل لنا من لدنک نصرا *

VII

foll 60^a—77^a

No. 1570.

اسرار العاشقين

ASRÂR UL-‘ÂSHIQÎN.

‘The Secrets of Lovers’ A mystical interpretation of the terms ‘past,’ ‘future’ and ‘present’

Author Shâh Muhammad Siddîqî صدیقی شاه

Beginning —

الحمد لله الذى خلق المخلوقات بانواع كدرة ندان
اسعدك ، الله تعالى فى الدارين كه حمله افعال متصرفه بر سه وجه اسه ،
ماضى و مستعمل و حال ماضى گذشته و مستعمل آئنده و حال موجوده
لهذا در اصطلاح سالكان هر سه زمانه را شرح دهد الح *

The name of the author and the title of the work appear on fol 61^b, where the author says that he addressed his sayings to his religious brother and friend Shaykh ‘Abd ul-Wâhid

Written in ordinary Nim Shikastah

VIII

foll 78^b—92^a

No. 1571.

سبيل المحققين

SABÎL UL-MUḤAQQIQÎN.

A treatise on the different stages of the Sûfic life and topics of Sûfism

Author Muhammad محمد

Beginning —

بنام حدائى كه بود و هسه ، و رواهد بود و واحد ، الوحد
اسه ، الح *

The full title of the work is سبيل المحققين و المحدثين The author does not reveal his full name, but in the poems with which the tract is copiously interspersed, he adopts the poetical *nom de plume* محمد

Written in ordinary Ta’lîq

IX

foli 93^b-101^a

No 1572

مباحث عن الله انصاری

MUNAJAT-I 'ABD ULLAH ANSÂRÎ

The well known prayer of Khwajah Abd Ullah Ansari See
No 1572 etc

Written in ordinary Ta liq
Dated 24th Rajab A H 1177

X

foli 102^b-120^b

No 1573

لوائح

LAWÂ'IH

A copy of Jamî s Lawa ih See No 181-٦

Beginning as usual —

بسم الله الرحمن الرحيم

Written by the scribe of the preceding tract

XI

foli 121^a-125^b

No 1574

رساله در تصوف

(RISÂLAH DAR TASAWWUF)

A tract on the doctrines and methods of Sufic devotion

Beginning —

هو الهادی سئل اول لا اله الا الله محمد رسول الله سائل را باد
که د هر سئالی که مسئول شود معنی آن سئل از مرشد عامل باد

Written in a careless Nim Shikastah

گردد السج •

XII

foll 126^a-128^b

No. 1575.

(رساله در تصوف)

(RISÂLAH DAR 'I'ASAWWUF.)

Another Sûfic tract on similar topics, without title or author's name

Beginning

سندو اول مقام معصده ناسوب نام الح *

Written by the scribe of the preceding tract

— — —

(7)

(Nos 1576-1587)

foll 206, lines 12-21, Size 11 × 6½, 6 × 3

A collection of twelve treatises

I

foll 1^b-4^a

No. 1576.

رساله مبداء و معاد

RISÂLAH-I MABDÂ WA MA'ÂD.

A Sûfic tract on the present and future life

Author Abû Sa'îd Mubâarak Mîr Jalâl Qâdirî Husaynî Khingsa-
warî Mûsawî ابوسعید مبارک میرجلال قادری حسینی خنگه‌واری موسوی

Beginning

بنام که بی کده ، او راسه ، شان

و الواحد صوبه فی کل آن

کریم و رحیم و ع و نور و ستار

لذل و کذل و ر و و بار و جد بار

The author tells us in the preface that he wrote this tract in
 A H 1039 = A D 1678 for the benefit of his spiritual friends
 Written in ordinary Nasta'liq
 Not dated 37 17th century

>II

foll 5^b-30^b

No 1577

الحمد لله الذي هدانا لهذا

ZULMAT ZADÂ I MIHR WA MÂH

A commentary on the Sufic tract Jam i Jahan Numa جام جهان نما
 by the same Abu Sa'id Mubarak Mir Jalal Qadiri Husayni Khing
 sawari Musawi

Beginning —

حمد حامد - دی ا کہ بیدہ احدہ و واحد و احدہ و وجود
 و علم و نور و شہود حلوة نمود الخ •

We learn from the preface that the commentator wrote this
 commentary in A H 1092 = A D 1681 at the request of his son Mir
 Muhammad Mah

The original work Jam i Jahan Numa is a popular metaphysical
 tract and copies of it with or without commentaries are noticed in
 Rieu n p 866 No V W Pertsch Berlin Cat p 43 No 37 and
 pp 1055 1056 Fleischer Dresden Cat No 220 6 Ethé Bodl Lib
 Cat Nos 1291 4 and 1298 18 Ethé Ind Office Lib Cat Nos
 1927 and 2914 4 The author does not himself mention his name in
 the Jam i Jahan Numa but according to some authorities (see
 Sprenger Oude Cat p 47 Ethé Ind Office Lib Cat No 2914 5) he is
 no other than the well known Sufic poet Muhammad Shirin Magribi
 (see No 165) who died in A H 809 = A D 1406

Dr Ethé (Ind Office Lib Cat loc cit) blindly followed by
 some others wrongly holds that Haj Khal n p 499 ascribes the
 authorship of this Jam i Jahan Numa to Mir Gıyas ud Din Mansur
 bin Mir Sadr ud Din Shirazi (d A H 948 = A D 1541) the author of
 the well known work Akhlaq i Mansuri (see No 949) Haj Khal
 distinctly says that the Jam i Jahan Numa by Mir Gıyas is a work
 on sciences الحکم می فنس while the present work of Magribi bearing

VOL XVII

F

the same title, is on mysticism. That the author of the present Jâm-i Jahân Numâ flourished long before Giyâs is supported by the following fact on fol 36^b of the following commentary on the work, where the commentator explains the passage of the original text relating to a dream of the author, we find the following marginal note *در سنه ٧٨٥ هـ و بمائس و سنعمایه* "in A H 785," meaning that the incident (the author's dream) took place in that year

The text, distinguished by the letter م (متن) written in red, begins thus on fol 6^a

حمد بیکد و شکر بیکد سرای داتی که و حدثش منساء احدیه
و واحدیه شده الخ *

The commentary, introduced by the letter س (سرح), also written in red, begins thus

بپاس و ستایس داتی را که در عین تشیده الخ *

A note at the end says that the MS was compared with the original copy

Written in ordinary Nasta'liq

The colophon, dated Ja'farâbâd, Parganah Giyâspûr, Bihâr, Saturday, 16 Rajab, A H 1097 (i.e. four years after the date of composition), says that the MS was transcribed by شیخ محمد بن شیخ عربیر الله for الشیخ الحکیم السواری الشیخ القادری سیاح دمیتره الله معروف به شیخ عربیر الله فلندر قادری بن شیخ سرف الدین ساکی پیرگند ابراهیم پور

III

fol 31^a-51^b

No. 1578.

شرح جام جهان نما

SHARH-I JÂM-I JAHÂN NUMÂ.

Another commentary on the same Sûfic tract Jâm-i-Jahân Numâ
Beginning —

م - حمد بیکد و شکر بیکد سرای داتی الخ *

The treatise begins at once with the commentary without any preface

The commentary begins thus after the first four lines of the text

ش معنی وحدہ کہ اصل فانلیات جمع است اسب اسم *

The name of the commentator does not appear in the work itself but in the colophon he is said to be Shāh Wajih ud Din Gujārātī

تمام شد در روز شنبه شرح حامی ہاں نما ہ ہ حقائق معارف اہل

مدیرہ المتکلمین مولانا حبیب سائے وحدہ الدین گجراتی *

Gulam Ali Azad in his Subhat ul Marjan p 45 followed by the author of the Tadkirah 1 Ulama 1 Hind p 249 says that Shāh Wajih ud Din Alawī Gujārātī گجراتی علی وحدہ الدین was born in Muharram A H 911=A D 1595 at Jamnār in Gujarat. He studied under Mulla Imad ut Tarīmī and became at first a disciple of Shāykh Qāḍī and then of Shāykh Muhammad Gauṣ Guwāhīyārī (d A H 979=A D 1562). He died on Sunday the 29th of Safar A H 998=A D 1589 and lies buried in Gujarat. See Safinat ul Auliya p 193 Khazinat ul Asfiya p 973. Abd ul Haq Dihlawi (Akhhbar ul Akhyar p 153) who visited Wajih ud Din places the latter's death in A H 997=A D 1588 and says that he left a son Ala ud Din. This date (A H 997) is also accepted by the author of the Hadrat ul Hanafiya p 338. He is said to have spent his whole life in teaching and composing books. Azad enumerates the following works by Wajih ud Din

• حاشیہ بقصر الدناری

• شرح توحید فی اصول التحدیب

• حاشیہ العصدی

• حاشیہ البلوچ

• حاشیہ الفردوسی

• حاشیہ ہدایہ القعہ

• حاشیہ شرح الوفاء

• حاشیہ المطول

• حاشیہ المختصر

• حاشیہ شرح التکرید

- حاشية الاصمغاني *
- حاشية شرح العقائد للتفتازاني *
- حاشية حاشية القديمة للمحقق الدواني *
- حاشية شرح المواقف *
- حاشية شرح حكمة العين *
- حاشية شرح المقاصد *
- حاشية السمسرية *
- حاشية شرح المجموع *
- شرح التمهيد السائيه *
- شرح رسالة الملا على القوشجي في الهئية *
- حاشية العوايد الضيائية *
- شرح الارشاد للقاضي شهاب الدين الدولتبادي في النحو *
- شرح ابيات المدخل *
- (the present work) شرح حامد ان دما
- (See No 1383) شرح كلید مختار *
- (for translation see No 1399) رساله في الحقة المحمدية *

Written in ordinary Nasta'liq, with occasional marginal notes
Dated 29 Rabî' I, the 3rd (or 30th) regnal year of Aurangzib

IV

foll 52^a-111^a

No. 1579.

شرح غوثية

SHARH-I GAUSIYAH.

Walî bin Mulûk Shâh us-Siddiqî ul-Qâdirî's commentary on the
رسالة of Muhyî ud-Dîn 'Abd ul-Qâdir Jîlânî See No 1350

Beginning as usual

حمد بعد و باری بعد آلع *

The text in Arabic is overlined in red

Written in ordinary Nasta liq with emendations

Not dated 17th century

Scribe سند اعظم ساکن برگند ملکی مومع رسالت نور نازو

V

fol 112-119^b

No 1580

رساله عو قد

RISÂLAH-I GAUSIYAH

The well known Šufic tract (Arabic) by the celebrated saint Muhyi ud Dīn Abd ul Qādir Jīlānī (d A H 561 = A D 1166) with a Persian interlinear paraphrase see No 1579

Beginning —

، مال عوب الاعظم مال لی دا عوب الاعظم ملک ا ک الی *

Written in fair Nasta liq

Dated 5 Duhiyjah A H 1059

VI

fol 120^b-121

No 1581

(رساله در تصوف)

(RISÂLAH DAR TASAWWUF)

A short treatise on the doctrines and practices of Sufis without any preface or author's name

Beginning —

ای عربر اسند دل بصل معرفت مصل نموده ار حاکم وعر

مصفی نماد انگاه درو جمال کمال دوسب ندا اید آلع *

Written in a hasty Nasta liq

Not dated 17th century

VII

foll. 123^a-127^a

No. 1582.

(رساله در تصوف .)

(RISALAH DAR 'I'ASAWWUF.)

Another Sûfî tract without preface, title or author's name

Beginning

آدم قائم ، بود و ادريس عابد بود و نوح شاکر بود و ايوب صابر بود
و ابراهيم حليل بود و اسماعيل راصی بود و عيسى راهد بود و محمد
مطهر صلی الله علیه و آله ، بود الحج *

The tract contains a mystical explanation and definition of the terms Sûfî and Sûfism

On fol 124^a is a letter addressed to K̲l̲wâjah Qutb ud-Dîn Bakhtyâr Kâkî by his spiritual guide, the renowned saint K̲l̲wâjah Mu'in ud-Dîn Chishtî, containing a mystical explanation of the five fundamental doctrines of Islâm, viz Faith, fol 124^b, Prayer, fol 125^b, Fasting, fol 125^b, Alms, fol 126^a, Pilgrimage, fol 127^a

The treatise ends with some remarks on the absolute necessity of a Pîr (spiritual guide) for every man

Written in fair Nasta'liq

Not dated, 17th century

VIII

foll 127^b-131^b.

No. 1583.

ارشاد السالکین

IRSHÂD US-SÂLIKÎN.

A treatise on the principles of Sûfism and ethics.

Author Shaykh Sharaf ud-Dîn Ahmad bin Yahyâ Munayrî

شیخ شرف الدین احمد بن یحیی منیری

Beginning

رساله ارشاد السالکین و برهان العارفين بددگی - رحمت مخدوم شاه
سرو ، الدین و الحق تعالی احمد یحیی منیری قدس الله سره العزیز -
الحمد لله رب العالمین که موجود نیست ، مگر وی الحج *

The full title of the work is **ارصاد السالكين و برهان العارفين** The author and his other works are mentioned under Nos 1360-1365 A copy of the present work is noticed in Etthe Ind Office Lib Cat No 1849

Written in ordinary Nasta liq

Not dated 17th century

IX

foli 132^b-140^b

No 1584

(رساله در تصوف)

(RISĀLAH DAR TASAWWUF)

A Sufic tract in the form of letters on theosophical and mystical matters

Author Qasim ibn Tāʾ ud Dīn **قاسم ابن تاج الدين**

Beginning —

حمد و تعبد و بنای بعد مر حالی بی بنای را که حلقه گوناگون

اسم الح •

The letters twenty in number are not addressed to particular persons hut each of them is introduced by the words **ای سرور**

The author quotes verses from Jalal ud Dīn Rumi Mas ud ı Bal Hafiz and Qasim Anwar (d A H 837=A D 1433) the last of whom is the latest in time

Written diagonally in ordinary Nasta liq

Not dated 17th century

X

fol 141^b-171^b

No. 1585.

مکتوبات، سر، الدین احمد منیری

MAK'Ī'ŪBĀ'Ī -I SHARAF UD-DĪN AḤMAD MUNAYRĪ.

A fragment of the second collection of *Sharaf ud-Dīn Ahmad bin Yahyâ Munayrî's* letters See Nos 1361-1365

Beginning as usual —

برادرم اعرشیع عمر ساکن، مدینه انکلی الح *

The collection breaks off with the following words

که هلاک، آدمی بریک (ترک، read، تونه و استعفار هس، *

Corresponding to the eighth letter in No 1364, fol 38^a, l 4

Written in a careless Nasta'liq

Not dated, 17th century.

XI.

fol 172^a-190^b

No. 1586.

(رساله در تصوف،)

(RISALAH DAR 'Ī'ASAWWUF)

Another collection of Sûfic letters treating of the nature, rules and observances relating to the spiritual life

Author 'Abd ul-Jalil Siddîqî صدیقی

Beginning —

الحمد لله رب العالمین بعدة سيقول مکتوبات و رکتها لاجل

اصحاب السالکین الح *

The author cites verses from several well-known poets, the last of whom is the celebrated Jâmî (d. 898 = A.D. 1492) One of the letters, fol 188^b, is addressed to *Shaykh Ahmad Sarhindî*, *فقیر عبد الجلیل بغداد، شیخ احمد سرهندی*, that is to say, the

renowned saint Shaykh Ahmad Faruqi Sarhindi of the Naqshbandi order who died in A H 1034 = A D 1621 and whose letters مکتوبات احمد فاروقی have been noticed under Nos 1392-1393. In the lithographed edition of Ahmad Faruqi's letters p. 133 we find a letter addressed to Shaykh Abd ul Jalil and it is quite probable that he is our author.

The letters numbering forty in all are addressed to —

Mir Sayyid Jalal fol 172 172 175^a 176^b 178^b

Mir Sayyid Hamid fol 173^a 173 176^b 177 178 180 186 189^b

Malik Khwajah Uways fol 171^a 188^a

Isa an Nafi fol 171^b 179 190^a

Iqir Nur Ullah fol 175^b

Sayyid Abul Baqa fol 171^b

A friend (not named) fol 17.

Abd ul Mu'min fol 178^b

Shaykh u. Shuyukh fol 179^b

Shaykh Sultan fol 180^b

'Abd ul-Jalil (the author's name sake) fol 181^a, 181^b 183^a

Jan Beg fol 182

Friends (in general) fol 183

Abd us Salam fol 184

'Abd ul Haq fol 181^b

Iman Muhammad fol 185

Abd ul Qadir fol 185^b

Shaykh Abd ul Izzah fol 186^b

Khalil fol 187

Shaykh Mutthi fol 187^b

Shaykh Ahmad Sarhindi fol 188^b

Shaykh Husayn Jaunpuri fol 189^b

Written in fair Nastaliq

Not dated, 18th century

Scribe عتاب الله سندلوی

XII

foll 191^a-206^b

No. 1587.

(مکتوباً)

(MAK'Ī'ÛBÂ'Ī.)

A collection of letters on different topics, such as household affairs, politics, religion, Sûfism, etc., without any arrangement or order. Neither the author's name nor the title of the work could be traced. The first letter begins thus —

الله محمد ابریکر مایه نیکه و حرسندی توده سعادت و
ارحمندی الحج *

A letter from Mahābat Khān to the emperor Shāh Jahān is found on fol 199^b

Foll 204^b, line 4 to 205^b, line 12, is a repetition of foll 192^a, line 18 to 193^a, line 9

A letter addressed to one 'Adud ud-Dīn, fol 198^a, is dated A H 1049 = A D 1639

The last letter is incomplete and breaks off with the following words —

و این معنی تا که بعد عصر همه مدر آید و دیگر اختیار
نکند *

Written in different hands, somewhere diagonally

Not dated, 17th century

The MS is in a damaged condition

(8)

(Nos 1588-1595)

foll 206, lines 13-19, Size $9\frac{1}{4} \times 6\frac{1}{4}$, $6\frac{1}{2} \times 3\frac{1}{4}$.

A collection of eight treatises

I

foli 1^a-7^b

No 1588

دائرة حمد

DÂ'IRAH-I JANNAT

An annotation of Muhammad bin Muhammad ul Gazali's (d. A. H. 505 = A. D. 1111) commentary on Abi bin Abi Talib's Qasidah in which he (Ali) explains the peculiarities and properties of certain names or attributes of God and of their constituent letters. The names six in number appear in a circle (called دائرة حمد) and to have been designed by Ali him self.

Beginning —

بدانکه دایره حمد مایه کسب کدوب احمر اسب دل اصلو اراں اله •

The annotator who does not mention his name says in the preface that he compiled this tract from Imam Gazali's commentary on Ali's Qasidah on the peculiarities of دائرة حمد. This دائرة حمد seems to be identical with حمد الاسماء the authorship of which is ascribed to Ali and on which Imam Gazali is said to have written a commentary. See Hujjah al u p 631

The six names appearing in the circle are

فُؤُوسُ and عدلُ حکمُ مَیْمُ حَیْ فُؤُوسُ The annotator explains at sufficient length the hidden meanings and the mysterious influence of these names and their constituent letters and lays down certain rules for their usage

The circle دائرة حمد is to be found on fol 6'

Written in fair Nasta'liq

Not dated 19th Century

II

foli 0^b-123

No 1589

مناقب توحید

MANÂQIB-I GAUSIYAH

A Sufic work dealing with the life teachings and doctrines of the founder of the Qadiri order Shaykh Muhyi ud Din Abd ul Qadir Jilani who according to the present work was born 1st of Rama

dân, A H 470=A D 1078, and died A H 561=A D 1166 at the age of ninety-one

Author Muhammad Sâdiq Shihâbî Sa'dî محمد صادق شهابی سعدی

Beginning —

الحمد لله الذي جعل كرامات الولي تتمه لخوارق العادي و

معجزاته العجيبة *

The author tells us in the preface that he wrote the work by the order of his spiritual guide Sayyid 'Abd ul-Qâdir bin Sayyid 'Abd ul-Jalîl ul-Hasanî ul-Husaynî. He collected his materials from the *Asrar* (of Nûr ud-Dîn Abul Hasan 'Alî bin Yûsuf Lakhmî, written about A H 660=A D 1262; see Loth Arab Cat p 200) the *Kamilah* (by 'Abd Ullah bin As'ad ul-Yâfi'i, who died A H 768=A D 1367, see No 670 in this Catalogue), and other sources

On fol 10^b the author refers to the well-known work *Takmil al-Iman* of Shaykh 'Abd ul-Haq Dihlawî (d A H 1052=A D 1642), who is spoken of as dead. It is therefore evident that the work was written after that year.

According to Ethé, Ind Office Lib Cat No 1799, the work consists of a *Muqaddimah*, fifty short chapters, styled *Manqihah*, a *Khâtimah* and an appendix (تذييل). Our copy has ninety-one *Manâqib*. Dr Ethé's copy seems to be a smaller redaction of the work.

Written by the scribe of the preceding treatise

Dated, Sunday, 7 Rabî' I, A H 1253

III

fol 123^b-125^b

No. 1590.

(رساله در تشویش و)

(RISÂLAH DAR 'I'ĀṢAWWUF.)

A Sûfic tract dealing with the rules and regulations of *Dir*, according to the Naqshbandî order, without any preface, title or author's name.

Beginning

شعاع اول طریقه نقشبندیه لطائف و سلسله

Written in ordinary Nasta'iq
Not dated 19th century

IV

foll 127^b-140^b

No 1591

(رساله در تصوف)

(RISĀLAH DAR TASAWWUF)

A defective incomplete and anonymous Sufic treatise dealing with the life teachings and miracles of the great saint Shaykh Muhyi ud Din Abd ul Qadir Julani (d A H 561=A D 1166)

The treatise opens abruptly with the genealogy of the Shaykh thus

وی امام سیزدهم است از ائمه اچا - اسم شریعتش عدد العاشر
است رکب - وی ابو محمد لقب مبارک از معنی الدن الح *

The author frequently refers to *عریة الاسرار* and *نعمه الراعیس* (composed A H 1005=A D 1654 see No 676) Other *as-Sahih* quoted by him are *سرا الانطاب* *نعمه الاسرار* *نعمه الراعیس* *ما ربه*

The treatise breaks off with the following words —

وین آمد که ای محبوب ما هرچه حواسی دادم از سر حردم آن
رشدن در گستر آسیر انسانرا نگذاشت تا مقامهای حوس نالا
* ودر

Written in good Nim Shikastah
Not dated 19th century

V.

foll 143^a-166^b

No. 1592.

MANÂQIB UR-RAZZÂQÎYAH.

مناقب، الرقاقية

A work dealing with the life, sayings and miracles of the author's spiritual guide Shaykh 'Abd ur-Razzâq Bânsawî, who, according to the present work, fol 144^b, died on Wednesday, 6 Shawwâl, A H 1136 = A D 1723

Author Mullâ Nizâm ud-Dîn bin Mullâ Qutb ud-Dîn ush-Shahîd us-Sihâlawî ملا نظام الدین بن ملا وطب الدین الشہید السہالوی

Beginning —

الحمد لله الممد الرقاق الارواح و الاستباح الخلاق للموحدوات الح *

Mullâ Nizâm ud-Dîn, the third son of Mullâ Qutb ud-Dîn of Sihâl, in Lucknow, was, like his father, a scholar of great distinction. He studied under several Indian scholars of great reputation, such as Shaykh Gulâm Naqshband of Lucknow, Sayyid Ismâ'il of Bilgrâm (d A H 1164 = A D 1750), Hafiz Amân Ullah of Banâras, Qutb ud-Dîn, of Shamsâbâd, etc. He was a disciple of Shaykh 'Abd ur-Razzâq Bânsawî, to whose life and sayings the present work is devoted. He spent the greater portion of his life in teaching, and it is said that there was hardly a scholar in India who did not derive knowledge from Nizâm ud-Dîn, his children, or pupils. He died on the 9th of Jumâdâ I, A H 1161 = A D 1748. See Subhat ul-Marjân, p 94, Hadâ'iq ul-Hanafîyah, p 445, Ma'âsir ul-Kirâm, p 220, Tadkirah-ı 'Ulamâ-ı Hind, p 241

The works written by him are —

(۱) حاشیة شرح هداية الحكمة مصدقة علامه صدر الدين سنراری *

(۲) شرح مسلم النوب در اصول فقه مصدقة محب الله بهاری *

(۳) صبح صادق شرح مدار *

(۴) شرح مداریه *

(۵) حاشیة شمس ناره *

(۶) حاشیة شرح عقاید دوانی *

The present work. (۷)

The work is divided into five *Wasl* as follows —

- 1 on fol 136^a وصل اول در بندی از احوال سب سریف و جلله
منارک و وطن سریف و احوال وفات و سلسله
انساب در طریقه صوفیه صاعه *
- 2 on fol 146^b وصل دوم در بندی از احوال اخلاق و واردات کشف
معارف و احوال *
- 3 on fol 150^a وصل سوم در بندیکه در همه اوقات سماع لسان عرب
که در لسان این قوم آوار هائیکه میگردند *
- 4 on fol 156^b وصل چهارم در بندی از واردات مقام و الهامات در
مقطعه بدوی سماع آوار هائیکه و الهامات از جهت
ازواج اولیا *
- 5 on fol 160^b وصل پنجم در بندی از کرامات و خیر عادات
که در بعض باندات بر صفا است *

Written in ordinary *Nim Shikastah*

In the colophon the scribe سلامعلی says that he transcribed this treatise by the order of his teacher Sayyid Abd ul Alı

VI

fol 167^b-197^b

No 1593

(رساله در تصوف)

(RISÂLAH DAR TASAWWUF)

A Sufic tract treating of the four principal *Pirs* and the fourteen *Ahanwadahs* or families and other branch families of the Sufis with observations on the doctrines and principles of the Sufis

Beginning —

هو الاول هو الآخر هو الطاهر هو العاطس والله بكل شی علم

اما بعد میگوید در بیان چهار بدو چهارده خانواده و دیگر خانواده که این

چهارده هستند الح *

The author, who does not mention his name, gives a versified account of the four *Pîs* and the fourteen *Khânwâdahs*, beginning thus :

بعد حمد هالق هر دو جهان
دات پاکش پاک ، ار کون و مکان

The above is followed by a long chapter on the rules and methods of *Dîkr* (ذکر) to be observed by all classes of *Sûfîs*, beginning thus on fol 175^b

در بیان اشغال و اکساب و ادکار جمیع سلسله ها *

Written in fair Nasta'liq

Dated Thursday, 7 Jumâdâ I, A H 1253

VII

fol 199^a-204^b

No. 1594.

رساله وحدانیت و وجود

RISÂLAH-I WAḤDA'Î-I WAJÛD.

A treatise on the *Sûfic* doctrine of *وحدانیت* meaning that everything is God, and of the same essence

Beginning —

الحمد لله رب العالمين ددان و دفعه ، الله تعالى في الدارين

که از ابتدای ایجاد عالم همه علای نسی آدم الحج *

Written in learned *Nîm-Shikastah*

Not dated , 19th century

No 1595

ترجمة اسفار

TARJUMAH-I ASFÂR

A very condensed explanation of Sadr ud Din Shirazi s well known Arabic metaphysical work ا اسفار الار

Beginning —

بدانکه مراتب موه علیه چهار ادد الع

In the heading at the beginning the tract is styled thus ترجمة ا اسفار ا كلام سدد صدر الدن سنوارى ار اسفار The translator does not reveal his name

Sadr ud Din Muhammad bin Ibrahim ushī Shirazī better known as Mulla Sadra صدر الدن محمد بن ابراهيم السنوارى المعروف به ملا صدرا was a distinguished philosopher of great celebrity He was a pupil of Mir Baqir Damad and died at Basrah while on a pilgrimage in A H 1050=A D 1640 He is generally confounded with Mir Sadr ud Din Muhammad bin Mir Ghas ud Din Mansur Shirazī (also a philosopher and theologian of great distinction) who was born in Shiraz A H 828=A D 1424 and was slain by the Bayandari Turkōmans in A H 903=A D 1497 A very good account of Mulla Sadra and his works is given by Browne in his History of Persian Literature in Modern Times pp 429-433

The Arabic original Asfar ul Arba ab also called الحكمة المتعالية ا في الاسفار العقلية is noticed in Buhar Lib Cat Vol II p 358 see also Kashf ul Hulub p 198 (where Mulla Sadra's death is wrongly said to have taken place after A H 1140=A D 1727) Cairo Cat vol VI p 88 Rampur Lib Cat p 379 Asaf Lib Cat Vol II p 1194 The Arabic original was lithographed with marginal commentaries by Hadī bin Mabdi Sabzwari Teberan A H 1282

Written by the scribe of the preceding copy

(9)

(Nos 1596-1603)

foll 212, lines 17-19, Size $11 \times 6\frac{1}{2}$, $8\frac{1}{2} \times 4$

A collection of eight treatises

I

foll 1-5^b

No. 1596.

(رساله در مسائل فقه)

(RISÂLAH DAR MASÂ'IL-I FIQH).

A small tract containing fourteen questions on Muhammadan law with answers to them

Beginning

ار علمای اهل سنت و جماعت انقاہم اللہ تعالیٰ استفسار چند مسئلہ
مردود الی *

The tract is without any title, preface or author's name The questions are referred to Sunnî 'Ulamâ in general and the answers are supported and attested by several seals and signatures

Written in ordinary Ta'liq

Not dated, 19th century

II

foll 6^b-10^a

No. 1597.

(شرح بر شرح ہدایۃ الحکمة)

(SHARḤ BAR SHARḤ-I HIDÂYAT UL-HIKMA'1').

Comments upon Husayn Maybudî's commentary upon the chapter on 'rainbow' in the Hidâyat ul-Hikmat

Commentator Muhammad Rashîd ud-Dîn محمد رشید الدین

Beginning —

الحمد للہ رب العالمین اما بعد مذکورید ہدایۃ مسکن

محمد رشید الدین کہ این تحقیقاتی چند الی *

Husayn Maybudī (d A H 910 = A D 1504) who has been mentioned in connection with his commentary on the Diwan of Alī (see No 927) wrote a commentary on the second and third parts (Physics and Metaphysics) of Asir ud Dīn Mufaddal bin Umar ul Ahharī s (d A H 663 = A D 1264) Hidāyat ul Hikmat (see Haj Khal vol vi p 474 Loth Arah Cat No 487 and the Arab Hand list of this library No 1898) The present treatise contains comments upon Maybudī s commentary on the chapter rainbow in that work.

The present commentator possibly is identical with Rashid ud Dīn Khan of Dihli the author of the مولد و مرگ (see No 1335) who according to Tadkirah i Ulama i Hind p 63 died in A H 1249 = A D 1833

The text is introduced by the word مولد in red

Written in ordinary Ta liq

Not dated 19th century

III

fol 11^b-77

No 1598

ترجمہ عبارات عربیہ نکتہ اثنا عشریہ

TARJUMAH-I 'IBÂRÂT-I 'ARABÎYAH-I TUHFAH-I ASNÂ 'ASHARÎYAH

A Persian translation of the Arabic passages in the نکتہ اثنا عشریہ of Shah Abd ul Aziz (see No 1290)

Translator Shah Abd ul Qadir سید عبد القادر

Beginning —

سبب قیام لا فی العدد و لا فی الدعوی *

Neither the translator s name nor the title of the work is given in the work but in an endorsement on the fly leaf the work is ascribed to Shah Abd ul Qadir —

ترجمہ عبارات عربیہ نکتہ اثنا عشریہ از حصص سید عبد القادر

صاحب مفسر سرہ الیم *

Shah Abd ul Qadir son of Shah Wali Ullah Ahmad of Dihli and younger brother of Shah Abd ul Aziz was a scholar of great attainments particularly well versed in Tafsir and Hadis He

translated into Urdû his father's commentary on the Qurân فتح الرحمن, see No 1157), and entitled it مومع القرآن. He died 9th Rajab, A H 1242 = A D 1826. See Hadâ'iq ul-Hanafiyah, p 471, Taḍkirah-ul-'Ulamâ-i Hind, p 129

The Arabic passages are introduced by the word قوله in red

Written in ordinary Ta'liq

Not dated, 19th century

A seal of Mirzâ Radî ud-Dîn bin Mirzâ Muhammad Mu'azzam bin Mirzâ Jahândâr Shâh (the heir apparent of Shâh 'Âlam) is found on the title-page

IV

Arabic

foll. 79^b-115^a

No. 1599.

احكام الاراضي

AḤKÂM UL-ARÂDÎ.

An Arabic treatise explaining the terms دار الاسلام (Islamic country) and دار الحرب (Enemy's country), and containing legal opinions and judicial decrees in respect of the various kinds of lands with special reference to those in India

Author Qâdî Muhammad A'lâ bin Hâmid bin Maulânâ Muhammad Sâbir ul-Fârûqî ut-Thânawî فاضل محمد اعلى بن حامد بن مولانا صاحب الفاروقى الثانوى

Beginning —

الحمد لله الملك ، العالم معص العلوم على الانام و الصلوة و السلام

الفتح *

The work is divided into the following three *Bâb* —

- 1 The meanings of دار الاسلام and دار الحرب
- 2 Judicial decrees in respect of the lands of Islamic countries
- 3 Judicial decrees in respect of the lands in India

The date of composition of the work is not given, but the author's frequent reference to the well-known work مفاوى عالمى shows that it was written after the reign of 'Âlamgîr

For another copy of the work see No 1623

Written in fair Ta'liq

Not dated, 19th century

A note at the beginning as well as at the end of the treatise says that it was compared with the original

V

fol. 116-114*

No 1600

ترجمہ رسالہ رویا

TARJUMAH-I RISÂLAH-I RU'YÂ

Translation of an Arabic treatise on the interpretation of dreams the functions of the soul during sleep and after death etc

Translator Mirza Radd ud Din Ali alias Mirza Muhammad Jan ibn Mirza Muhammad Muazzam Shah better known as Mirza Khurram Bakht ibn Mirza Jahandar Shah the heir apparent of Shah Alam مرزا رمی الدین علی عرف مرزا محمد خان ابن مرزا محمد معظم شاه مرزا معروف به مرزا حرم نعمت ابن مرزا جهاندار شاه ولعهد شاه عالم بادشاہ

Beginning —

بعد حمد و ثناء متکبران دعوت خدائی کہ انسانرا بعلم تعلّم ادم
الاسماء لها مودة آلم

The translator says in the preface that in A H 1236=A D 1820 the inhabitants of Banaras at the instigation of some evil minded people lost their faith in the doctrine of seeking and receiving help from the dead. The news of this evil belief reached Shah Jahannabad and was carried to the ears of Radd ud Din's teacher Rashid ud Din Khan who in the lifetime of his teacher Padi ud Din Khan (son of Shah Wali Ullah Dihlawi) had written an Arabic treatise on the lawfulness of seeking help from the dead. Rashid sends this treatise to Padi who translates it into Persian at the request of some of his friends particularly his brother Mirza Kay Khurrau Jalal alias Mirza Ahmad Jan and his son Mirza Muhammad Lariz. The Arabic treatise of Radd ud Din referred to above is said to have been based on the chapter الرؤيا (dream) in the Sahih of Bukhari.

The Arabic text is marked in red

Written in ordinary Fa'iq

Not dated 19th century

VI

foll 145^b-182^b

No. 1601.

FAUZ UL-KABÎR.

فوز الکبیر

An explanatory work on the Qurân

Author Walî Ullah bin 'Abd ur-Rahîm Dihlawî ولي الله بن عبد الرحيم دهلوی

Beginning —

بسم الله في دارنا اين بدهد صعيه ، بي شمار اند و اجل آدما توفيق
وهم قران عظيم اسماء الحج *

The author, Shâh Walî Ullah of Dihlî, has been frequently mentioned in this Catalogue

The work, with its full title فوز الكبير في اصول التفسير, is divided into the following five *Bâb*

- I on fol 146^a باب اول در بيان علوم صحفانه كه قران عظيم طريق
تفسيرى بيان آن فرموده است *
- II on fol 156^b باب دوم در بيان وجوه معاني كلام قران بدينه
ادعان اهل زمان و اراده خدا تاوضح بيان *
- III on fol 167^b باب سوم در بيان اسلوب تدوين قران *
- IV on fol 174^a باب چهارم در بيان فنون تفسير و حل اختلاف واقع
در تفسير صحفانه و تابعين *

There is a blank space on foll 180^a-180^b, and the heading of the fifth *Bâb*, together with the earlier portion, is wanting This *Bâb*, as given in the preface, runs thus —

باب پنجم در ذكر اهل صالحه از شرح عربى قران و اسباب قبول آن كه
مفسران را به آن مقدار ضرورت است و حوص در تدوين بدون حفظ آن
ممنوع و مستحضر *

On fol 179^b the author refers to his two previous works تأويل
فتح الرحمن في ترويه القرآن and الحاديث (see Nos 1157-1158)

Written by the scribe of the preceding copy

VII

fol 183^b-206^b

No 1602

حق المس

HAQQ UL-MUBIN

A treatise on the eminence and prerogatives of Ahl i Bayt (the Prophet's family)

Author Muhammad Rashid ud Din محمد رسد الدین

Beginning —

الحمد لله الذي جعل محمدا نبيا واحدا على كانه اهل

الاسلام *

The author also called Rashid ud Din Khan Dihlawi (d. A. H. 1249 = A. D. 1833) has already been mentioned in connection with his work No 1335. On fol 198^b he speaks of the author of the *Uda'at* (see No 1290) that is to say Shah Abdul Aziz (d. A. H. 1239 = A. D. 1823) in the present tense.

The work with its full title *Sind-i-Fa'ail* is divided into a *Muqaddimah*, four *Fasl* and a *Khatimah*, as follows —

Muqaddimah on fol 184^a

مقدمه در بیان مراد از آل نبی علیه و سلم السلام —

Fasl I on fol 185^b فصل اول در ذکر بعضی احادیث داله بر وجوب

محبت و تعظیم اهل بیت *

Fasl II on fol 186^b فصل دوم در ذکر بعضی احادیث داله بر

حرمت بعضی اهل بیت *

Fasl III on fol 187^b فصل سوم در بیان بعضی احادیث مرقوعه داله

بر مسائل آل عبا جمعا و فردی که از

آن و اولاد امجاد انسل رسی الله

عزیم اجمعین مروت *

Fasl IV on fol 190^b فصل چهارم در ذکر کلمات و معاملات خلقی

راسدین و معامله هادین و ائمه دین و علمای

آن اهل بیت و جماعت در حق اهل بیت *

Khatimah on fol 200 خاتمه در بعضی فوائد و مسائل و

آن اهل بیت اظهار *

Written by the scribe of the preceding treatise. In the colophon here he gives his name as لطف‌الله بن رام بنده

VIII

foll 207^a-212^b

No 1603.

(رسالة عوائد)

(RISÂLAH-I 'AQÂ'ID).

A theological tract in the form of questions and answers, without any preface, title or author's name, except that he is named in a note
Beginning

صاحب ، تحفه در باب پنجم که در آیات است ، میگوید معروف ،
حدایتعالی واح ، است ، الحج *

The author seems to be Rashîd ud-Dîn (see the preceding No)
He revised and corrected the tract, according to the following note
of his own at the end این را بنده محمد رشید الدین بدست خود
تصحیح نموده

The questions relate to some statements made in the اثبات
by Shâh 'Abd ul 'Azîz (see No 1290) To these defensive
answers are given

A marginal note at the beginning of the tract says that the ques-
tions were received from Murâdâbâd حواب سؤالاتیکه از مراد آباد رسیده بود

Written by the scribe of the preceding tract

(10)

(Nos 1604-1610)

foll 182, lines 12-15, Size $9\frac{1}{4} \times 6$, $6\frac{1}{4} \times 3\frac{1}{2}$

A collection of seven treatises

I

foll 1^b-74^a

No. 1604.

چهار گلزار

CHAHÂR GULZÂR.

A Persian grammar

Author Nisârî نزاری

Beginning —

بعد حمد بن محمد ابرو محمد لم بلد و لم بولد و بعد سند امجد اعف

بددگان ناری ساری (ناری read) حقن گودد آلی *

In the preface the author gives his poetical name Nisari but according to Edwards Cat of the Persian printed Books in the Brit Mus p 594 his full name was Nisar Ali bin Azam Ali Bukhari Barclawi نisar علی بن اعظم علی بخاری برتلوی

We learn from the preface that one day the great Orientalist Sir Gore Ouseley (d 1844) sent for the author and said to him that the age of Noah and the patience of Job are necessary for beginners to learn the rudiments of the Persian grammar and that they had to study for many years many works of old authors to understand the composition and construction of sentences the meanings and permutation of detached letters the various kinds of nouns and verbs rhyme prody figures of speech metaphors similes etc etc The author therefore at the suggestion of Sir Gore Ouseley wrote the present treatise for the use and benefit of both beginners and scholars

The work is divided into four *Gul ar* (garden) each subdivided into several *Gul* (flower) It is very popular in the East Lithographed Bombay 1844 Lahore 1864 Cawnpore A H 1294 *

Written in ordinary Nasta liq

Not dated 19th century

— — —

II

fol 74^b-105^a

No 1605

دستور فارسی

DASTÛR-I FÂRSÎ

Another Persian grammar

Author Tasadduq Husayn with the *talkhass* Khallaq حسن " تاسدوق حسین به خلایق

Beginning —

فوانس انسا صوب محمودة محمد مدعی اسب که انداع لعاب

مختلعه و انسانی عبارات مدعوه آلی *

The work seems to be a modern one It concludes with —

(1) A vocabulary of words peculiar to the Îrânians, with Persian equivalents, fol 94^a

(2) A vocabulary of words peculiar to the Tûrânians, with equivalents in Persian, fol 96^b

(3) A list of words of common error with their correct forms, fol 98^a

Written in ordinary Ta'liq

Not dated, 19th century

III

fol 105^b–123^b

No. 1606.

نصاب ، الصبيان

NISÂB US-SIBYÂN.

The well-known metrical Arabic-Persian vocabulary, by Abû Nasr Farâhî See Nos 825–829

Beginning as usual —

الحمد لله رب العالمين و العاقبة للمتقين النخ *

Written in ordinary Nasta'liq

Not dated, 19th century

IV

fol 124^a–164^b

No. 1607.

نصاب ، بدیع

NISÂB-I BADÎ'.

A copy of the well-known Arabic-Persian vocabulary in forms of *Qit'ahs*, entitled Nisâb-i Badî', with an introduction by Muhammad Sharîf bin Shaykh Muhammad Ashraf bin Shaykh Barkhwurdâr of Lucknow

محمد شریہ ، ولد سدی محمد اشرف ، ابن سدی رحوردار متوطن

وہ نے بھول تابع سرکار لکھنؤ مصنف ، صوفی اودہ *

Beginning —

سناس ندرتس مر صانع حصی را که صوف بدائع مصنوعات گوناگون
 سکل صنایع موجودات بودلیمون بدو حرف کاف و نون بددا نموده ^{الح} *

A copy of the work with a commentary by Lala Tek Chand has been noticed under No 835

The present copy of the Nisab i Badi called here fol 140 بدیع •
 (Badi un Nisab) contains all the *Qit'ahs* found in No 835 with the peculiarity that each of them is introduced by one of Muhammad Sharif's own the first of which begins thus on fol 127 —

ای که دادد ادا حو ار نص فصل بکراں
 طبع سالی بهم کامل ل روش در حناں

after which the first *Qit'ah* of the Nisab begins as usual —

مصر شهر و شهر ماه و ماه اب و حوف سم ^{الح} *

Written in ordinary Nasta'liq

Not dated 19th century

V

fol 165^a-167^b

No 1608

(رساله در تعمر حواب)

(RISALAH DAR TA'BÎR-I KHWÂB)

An anonymous treatise on the interpretation of dreams without title or author's name

Beginning —

بدانکه بعدر حواب شریف است و معجزه مہتر یوسف علیہ السلام

It is divided into twelve short chapters as follows —

(۱) باب اول در بیان دخی در حدائق و انچه بدان مانند باشد

(۲) باب دوم در بیان سله وعدہ •

(۳) باب سوم در بیان طلا وعدہ •

• ^{الح}

- (۴) نافع چهارم در بیان یارحه و عذرة *
- (۵) نافع پنجم در بیان اسر و عذرة *
- (۶) نافع ششم در بیان جادوران و عذرة *
- (۷) نافع هفتم در بیان سلاح و عذرة *
- (۸) نافع هشتم در بیان مدسکر و عذرة *
- (۹) نافع نهم در بیان مدوة و عذرة *
- (۱۰) نافع دهم در بیان طعام و عذرة *
- (۱۱) نافع یازدهم در بیان کلام و عذرة *
- (۱۲) نافع دوازدهم در بیان آب و عذرة *

Written in Nim Shikastah
Not dated, 19th century

VI

foll 168^a-170^b

No. 1609.

The Same

Another copy of the preceding treatise (No 1608), beginning as usual

Written by the scribe of the preceding treatise

VII

foll 173^a-182^b

No. 1610.

(بیاض)

(BAYÂD).

Selections of Persian and Urdû poems from different authors
Written in Nim Shikastah
Not dated, 19th century

(11)

(Nos 1611-1617)

fol 126 lines 10-19 size $9\frac{1}{2} \times 6\frac{7}{8}$

A collection of seven treatises mostly on Sufism

I

fol 2-9^b

No 1611

مباحث عبد الله انصاری

MUNĀJĀT-I 'ABD ULLAH ANSĀRĪ

The well known *Munajat* of Khwajah Abd Ullah Ansari See

No 15^r4

Beginning as usual —

ای ردد مدد لایا اله *

II

fol 10-50^b

No 1612

فوائد رکنی

FAWĀ'ID-I RUKNĪ

A treatise on various points of Sufic doctrine

Author Shaykh Sharaf ud Din Ahmad bin Yahya Munayri سید

سرف الدین احمد بن یحیی منیری

Beginning —

حمد و ثنا مر حانی را که وجود انسانرا بسرف بسرف اله *

The author and his works have already been mentioned under Nos 1360-1365

It would appear from the preface that these Sufic topics were taken from the *Mal'ut* of the Shaykh (see Nos 1361 and 1363) and were collected by him in the present form of a treatise for the use of his disciple Hafiz Rukn ud Din رکن الدین after whose name it is so entitled

The title is not given in the work itself but is indistinctly given thus in the colophon فواید رکنی

The reading *موايد رگني* is, in my opinion, a mistake for *موايد رگني*
 The colophon is dated Friday, 12 *Shawwâl*, 1252 *Faslî*
 Scribe *واربعلي*

III

foll 51^a-57^b

No. 1613

(رقعۂ معين الدين چشتی)

(RUQ'AH-I MU'ÎN UD-DÎN CHISHTÎ).

A long letter on Sûfic topics, written by the celebrated saint *Khawâjah Mu'în ud-Dîn Chishtî* to his disciple *Khawâjah Qutb ud-Dîn Bakhtyâr Kâkî*

Beginning

دوسه ، همراز اهل يعنى برادرى حواحه وطه ، ادين دهلوى
 ارشدك ، الله تعالى رب العالمين از بعدو معين حدد نكته وحدت و رمزهاى
 هدايه ، الح *

The colophon, dated Monday, 4 *Rabî' I*, A H 1263, says that the scribe *سارب على* transcribed this letter for the use of his son *Sayyid Ismâ'il 'Alî*

IV

foll 58^b-68^b

No. 1614.

آيات قرآني

ÂYÂ'I -I QUR'ÂNÎ.

A small tract containing a collection of thirty-three selected Quranic verses, preceded by an introduction on their peculiarities and supernatural power, with instruction for their proper use

Beginning —

بسم رسول خدا صلى الله عليه و آله و سلم و مرموده اند هر كه اين
 سى و سه آيات را مداومہ ، دمايد الح *

V

foli 69^b-97

No 1615

مکتوبات احمد بن يحيى مسرى

MAKTÛBÂT-I AḤMAD BIN YAHYÂ
MUNAYRÎ

A collection of twenty eight letters of Shaykh Sharaf ud Dîn Ahmad bin Yahya Munayrî containing selections from a correspondence of twenty five years between him and Imam Muzaffar See Ethic Imp Office Lib Cat No 1847

Beginning —

الحمد لله رب العالمين اما رد انى حدد كلمة مکتوب
و مرعوف که به تحریر بنویسب *

The letters are followed by some Gazals and Rubais of Shah Abul Hasan of Phulwarî (d A H 1265=A D 1848) Abu Saïd Abul Khayr (d A H 440=A D 1049) and Khwajah Mu'in ud Dîn Ghazali (d A H 633=A D 1235) occupying foli 98^b-106^t

VI

foli 161-108^b

No 1616

فالماء حسروى

FÂL NÂMAH-I KHUSRAWÎ

A versified tract on divination

Beginning —

بدان اسعدک الله تعالى فى الدانى که بزرگ حمير انى فال را
[ار] ريان عربى و دهلوى و دركى براى دوستروان عادل مرست ساحده
الح *

The tract is preceded by a short preface in which it is stated that Buzurj Mihr the wise prime minister of Nushirwan compiled this Fal Namah from Arabic Pahlawî and Turkish sources for the use of his royal master

The preface is followed by tabular forms containing numerical figures, names of stars, names of birds, etc., with the answers which they are supposed to give to various questions

The tract begins thus with the omens connected with names of birds

* لَدَل *

باید کرد اندازی درین کار
که باشد مددعب ای یار بسیار

The tract is followed by some notes and writings of little importance

VII

fol 113^a–118^b

No. 1617.

قصيدة العوئية

QASÎDA'Î UL-GAUSIYAH.

The popular prayer of the great saint Muhyî ud-Dîn Shaykh 'Abd ul-Qâdir Jîlânî (*d* ١١٦١ = A D 1165), with an interlinear paraphrase in Persian

Beginning —

سعاى الحى ، كساب الرمال الخ *

See Arabic Hand-list No 1821.

Repeatedly printed in India and other places

The Qasidah is followed by miscellaneous prayers, invocations, and charms and some verses

All the treatises in this volume, except the last one, which is in bold Naskh, are written in ordinary Nasta'liq

Not dated, 19th century.

(12)

(Nos 1618–1624)

fol 358, lines 15, size 8½ × 5¾, 5¾ × 3½

A collection of seven treatises on theology and law

1

foli 1^b-50^b

No 1618

مرج السكرن و جامع الطرقتن

MARAJ UL-BAFRAYN WA JÂMI'
UT-TARIQAYN

A treatise in which the author attempts to prove that Sufism may be brought into harmony with orthodoxy

Author Abd ul Haq bin Sayf ud Din Dihlawi

Beginning —

الحمد لله رب العالمن
الحنفى الدنى دى اى رساله انس مسمى مرج
السكرن و جامع الطرقتن جامع طرقتن و بصوف الح •

In the introductory portion of the work the author who has been repeatedly mentioned in this Catalogue dwells upon the excellence and importance of the Sunni jurisprudence and remarks that out of the seventy three sects of Islam the Sunni sect according to a tradition narrated by Abu Hurayrah will first of all go to Paradise. He then shows that Sufism is actually based on orthodoxy

The work is noticed in Rieu II p 863

Written in ordinary Ta liq

Dated Kanpur 12th Rabi I A H 1209

II

foli 51^a-63^b

No 1619

(رسالة عقيدة)

(RISÂLAH-I 'AQÎDAH)

A treatise upholding Shah Wali Ullah's belief in respect of the exalted eminence excellence and sanctity of the Imams in contradiction to the charges brought against him by some Shialis who accused him of being an opponent of the Imams

Beginning —

الحمد لله رب العالمن
اما بعد اى رساله ا
ربنا احوال حسب عارف ربنا الح •

VOL XVII

II

Neither the author's name, nor the title of the work, is given in the text, but in the list of the works included in this volume, given on a fly-leaf at the beginning, as well as in a subscription at the end, the work is said to be the *Husn ul-'Aqîdah* of *Shâh 'Abd ul-'Azîz*: رسالة من العقيدة ارساها عدد العرب This is doubtful, since on fol 54^b the author distinctly says that the treatise *Husn ul-'Aqîdah* is the work of *Shâh Walî Ullah*. It is not mentioned in the list of his works given in the *Hadâ'iq ul-Hanafiyah*, p 448, however.

Shâh 'Abd ul-'Azîz bin Shâh Walî Ullah, to whom the work is wrongly ascribed, has already been mentioned in connection with his work *سنتان المحدثين* (see No 652). The present work is not included in the list of his works given in the *Hadâ'iq ul-Hanafiyah*, p 470. Furthermore the author does not speak of *Shâh Walî Ullah* as a son might be expected to speak of his father.

The treatise consists of three *Fasl* .

- (1) Account of *Shâh Walî Ullah* and his genealogy, fol 51^b
- (2) *Shâh Walî Ullah*'s belief and faith on the Imâms, fol 54^a.
- (3) *Shâh Walî Ullah*'s defence against his opponents, fol 59^b.

It is evident that the writer of this treatise was a pupil or a friend of *Shâh Walî Ullah*.

Written by the scribe of the preceding treatise

III.

fol 64^a-75^b

No. 1620.

(رسالة = عقيدة)

RISÂLAH-I 'AQÎDAH.

A treatise containing a discussion on the Hadîs

لا يزال هذا الدين ما وليد ما ابدى من حليلة كلهم من فريش *

"This religion (Islâm) shall last as long as it is commanded by twelve *Khalifahs* of the *Quraysh* family "

Author Hasan 'Alî مولانا حسن علي محدث لاری

Beginning

الحمد لله رب العالمين در تحقیق حدید ، شریه ، که لا يزال

هذا الدين ما وليد ما ابدى *

In the list of the contents of the volume, given at the beginning, the authorship is ascribed to *Maulânâ Hasan 'Alî Muhaddis Lakhnawî*

He was a contemporary of Shah Abd ul Aziz to whom he makes frequent references in the present work. He was well versed in Hadis.

Dated Kanpur Rabi I A H 1259

IV

fol 76^a-273^b

No 1621

مصر الآمال بذكر حال المآل

QASR UL-ÂMÂL BI DIKR-I HÂL UL
MA'ÂL

The work has been mentioned under No 1289

Beginning —

وما من ربك رب العزة وما يصعق
أما بعد اني رساله

مسمى بقصر الآمال بذكر حال المآل الخ *

Dated Kanpur Rabi II A H 1260

V

fol 274^a-281^b

Arabic

No 1622

رساله تشهد

RISALAH-I TASHAHHUD

An Arabic treatise containing a discussion on the question of raising the fore finger at the time of تشهد in the daily prayers

Author Shaykh Ali Muttaqi سني على مضي

Beginning —

اللهم اربنا الحق حقا وارزقنا اياه و اربنا الناطل ماطلا الخ *

The author has already been mentioned in connection with his work مكنيات عونه No 1385

The original Arabic treatise which ends on fol 278^a is followed

by comments upon it, due to a later author. They mostly consist of quotations from other works, the latest of which is the translation of *Mishkât* by *Shaykh* 'Abd ul-Haq Dihlawî, who is spoken of as dead

VI.

foll 282^a-322^b*Arabic*

No. 1623.

احكام الاراضى

AḤKÂM UL-ARÂDÎ.

For the work and the author see No. 1599.

Beginning as usual:—

الحمد لله ملك العالم الحج *

Of the three *Bâb*, into which the work is divided, the first begins on fol 283^a, the second on fol 291^b and the third on fol. 296^a.

Dated 24 Rabi' II, A H 1259

VII.

foll 323^b-358^a.

No. 1624.

ترجمه سِرِّ الشَّهَادَتَيْنِ

'I'ARJUMAH-I SIRR USH-SHAHÂDATAYN.

A Persian translation of *Shâh* 'Abd ul-'Azîz Dihlawî's popular work *Sirr ush-Shahâdatayn* on the mystery of the martyrdom of the Imâms Hasan and Husayn

Beginning —

قال الشيخ الامام العلامة اوصل المتأخرين حاتمة المقدسين

گفته شد که امام علامه اوصل المتأخرين حاتمة المقدسين *

The name of the translator is not given. A Persian commentary on the *Sirr ush-Shahâdatayn*, by Muhammad Salâmat Ullah Badâ'ûnî

Kanpur with the Takhallus Kashfi (died according to Tadkirah-i 'Ulama i Hind p 79 in A H 1231=A D 1865) was lithographed in the press of Wali Muhammad Lucknow A H 1260

Shah Ahd ul Aziz the author of the Arabic original has been repeatedly mentioned in this catalogue

All the treatises in this volume are written in fair Nasta liq by one scribe —

Dated Kanpur 28 Rabi 11 A H 1250

(13)

(Nos 1625-1631)

fol 365 lines 18 size 10×5½ 8½×4

A collection of seven treatises

I

fol 1^b-24^b

No 1625

حق المس

HAQQ UL-MUBÎN

Muhammad Rashid ud Din s treatise on the prerogatives of Abl i Bayt Seo No 1602

Beginning as usual —

الحمد لله الذي جعل محمدا عبدا له

A note at the end by one 'Ashiq Ali dated Shahjahanabad 9 Rabi I A H 1240 says that the copy was compared with the original draft of the author

II

fol 25^b 36^b

No 1626

رد المحتار

RADD-I 'AQÎDAH-I HUSÂM

Muhammad Rashid ud Din s refutation of Sayyid Dildar Ali s (d A H 1235=A D 1819) treatise حاتم الاسلام which the latter wrote

in reply to Shâh 'Abd ul-'Azîz's رده اننا ء (see No. 1290)
The حسام الاسلام, with its full title الملام و سقام الملام, which,
according to Kashf ul-Hujub, fol 53^b, Dildâr 'Ali wrote after the
composition of his صوارم and دوالعقار, was lithographed in Calcutta

For another copy of the Radd-i 'Aqîdah-i Husâm see No 1687.

Beginning

موله هدا مما يكذب فله اسانه آله امول كاله دل اصلح الله شانه آله *

III

fol. 37^a-42^b.

No. 1627.

رد صوارم

RADD-I SAWÂRIM.

A refutation of Sayyid Dildâr 'Ali's الاعتبات صوارم (see No 1340)

Beginning

مول بيحيائي و حيرگي دانه اعداوت اهل بيته را ملاحظه بايد
کرد آله توجه و عداد اين ياره گوئي آله *

For another copy see No 1690.

IV

fol. 43^a-71^b.

No. 1628.

(مکتوباد...)

(Maktûbât)

Letters addressed to Sayyid Dildâr 'Ali asking him to explain
several weak and doubtful points in his Sawârîm (fol. 44^a), Husâm
(fol 52^b) and Dulfiqâr (fol 55^b)

Dildâr 'Ali's reply and the correspondence that follows, fol 57^b.

V

foll 72^b-176^b

No 1629

(جواب فرقه الاثنا عشرية)

(JAWÂB-I NUZHAT UL-ASNÂ
'ASHARÎYAH)

Muhammad Rashid ud Din's refutation of Mirza Muhammad's Nuzhat ul Asna Ashariyah (see No 1339) and other treatises that the latter wrote in reply to the Tuhfat ul Asna Ashariyah of Shah Abd ul Aziz (see No 1290)

Beginning —

الحمد لله العلى العلى والصلاة على رسوله محمد الكرم والندى
منع العروالى العلى •

According to the author's statement on fol 73^b Shah Abd ul Aziz composed the Tuhfat ul Asna Ashariyah in A H 1204 = A D 1789 expressed by the word حراج

A note at the end by Ahij Ali dated 7 Rabi I A H 1240 says that the copy was compared with the copy corrected by, the author

VI

foll 178^a-180^b

No 1630

(رسالة تصوف)

(RISÂLAH-I TASAWWUF)

A short tract on spiritual and mystical doctrines without title or author's name

Beginning —

الحمد لله العلى العلى هدايا برسوله العلى المختار فى ظلمة الاسرار الى

Dated Shahjahanpur 14 Ramadan A H 1240

• نور الاموار العلى

No. 1631.

ساولی و گدائفاریه

SAULA'I-I GADANFARIYAH.

The well-known treatise by Muhammad Rashîd ud-Dîn Khân.
See Nos. 1335 and 1687

A note at the end by 'Âshiq 'Alî, dated Shâhjahânâbâd, 11 Rabî' II, A H 1240, says that the copy was compared with the original draft of the author

All the treatises are written in fair Ta'liq by one scribe

(14)

(Nos 1632-1637)

foll 134, lines 15, size $9\frac{1}{2} \times 6\frac{1}{4}$, 7×4

A collection of six treatises

I. ,

foll 1^a 1^a.

No. 1632.

قصه دختر عربی و حکایتی

QISSAH-I DUKH'I'AR-I 'ARAB HIJÂZÎ.

A versified story of a beautiful daughter of an Arab and the miracle of 'Alî

Author Ridâ ردا.

Beginning —

حامد معجز نگار - هاتہ ، اسرار کار

نال ہمای معین - شہر روح الامن

The author dose not give his full name, but uses the *takhallus* Ridâ in the concluding verses He also mentions A H 1136=A D. 1723 as the year in which he wrote the story

The story itself begins thus —

راوی گوهر فسان - رادد حدین بر زبان

گف ، دران روزها - شیر خدا مرتضا

The total number of verses is 266
Written diagonally in ordinary Nasta'liq
Dated 23 Rabi' I A H 1239

II

foli 4^b-5^a

No 1633

رباعيات حمام وسر

RUBA'IYÂT-I KHAYYÂM, ETC

A very small collection of Umar Khayyam's Ruba'is See No

16

Beginning —

گرمند نه حسر گنگو حواحد شد
وان نار سر بر نعد ر حواحد سد

The Ruba'is thirteen in number are followed by a few verses of
Naziri Mir Haj Amir Sultan Mas'ud and Amir Shah;

Written in ordinary Nasta'liq

Not dated 19th century

III

foli 6^b-39^a

No 1634

تائيد الحق تائيد الحق

TÂBÎD UL-HAQ BI TÂ'ID UL-HAQ

A controversial work written in reply to the Sawarim (of Dildar
Ali see No 1340) which was written in refutation of Shah Abd ul
Aziz's Tuhfat Asna Ashariyah (see No 1273)

Author Zuhur ul Haq طهر الحق

Beginning —

اما بعد ذكرا وشكرا فالقلب واللسان والصلوة والسلام *

The author who speaks of Shah Abd ul Aziz (d A H 1239 = A D
1823) in the present tense seems to be identical with Shah Zuhur ul

Haq Chishtî, of Phulwârî, Patna, who, according to a chronogram in the Kulliyât-i Hasrat, (No 448) fol 108^a, died on 14 Jumâdâ I, A H 1279=A D 1864 In the colophon of the treatise, No 1636, dated A H 1233, the scribe Pîr Muhammad gives us to understand that he was a pupil of our author

Written in ordinary Ta'liq °

Dated 7 Jumâdâ II, A H 1234

Scribe. بیر محمد ولد یح محمد نظام بن یح ولی محمد .

IV

fol 40^a-99^a.

No. 1635.

تنویراد

'I'ANWÎRÂ'I'.

A Sûfic tract by the same Zuhûr ul-Haq

Beginning

الحمد لله الذى يهدي من يساء وهو علم بالمهتدين و الهدى والسلام الح *

The tract deals with various topics of Sûfism relating to God, His attributes and unity, the soul and its spiritual progress, mystical love and devotion, etc , etc Each topic is introduced by the word تنویر

Written by the scribe of the preceding treatise

Dated Dhaulpûrah, 'Azîmâbâd, 28 Dûlqa'd, A H 1233

V.

fol 100^b-118^a.

No. 1636.

مایة ایمان

MÂYAH-I ÎMÂN.

Or

"The Stock of Faith."

An exposition of the fundamental articles of faith according to the Sunnî school, by the same Zuhûr ul-Haq

Beginning —

همه صفات و خوبی و دعوت الوهده نائب اسب ببر دروردگار
هنگامه هزار عالم آلم *

The author says in the preface that he wrote this treatise for the use and benefit of Persian students Each subject is introduced by the word فصل

Written by the same scribe میر محمد who according to the colophon here (fol 118) was a pupil of the author Zuhur ul Haq —

نسخه مائه اتمال می ۱۰ مولانا و مرشدنا حیات مولوی ظهور
الحق صاحب دام الله طاه و اتصاله کتاب الحروف جعفر شمع میر محمد
نمایش دالکته سنه ۱۲۳۳ هجری احسانم نائب آلم *

—

VI

fol 118^b-134^a

No 1637

(رباع طهور الحق)

(RUQA'ÂT-I ZUHÛR UL-HAQ)

A collection of letters to and from the same Zuhur ul Haq collected by his disciple Gulam Şamin علام نامی

Beginning —

سدائش و بدائش مولانی را که ظل ولایتش مومنانرا دوما نمود
ار ۱۱ - درون کد آلم *

In the preface Gulam Şamin gives us to understand that in his youth he placed himself under the tuition of Fasil ud Din Jaunpurî Subsequently he performed long journeys in search of a true divine and visited the leaders and heads of almost all the religious and Sufic creeds Being disappointed on all sides he was about to resign himself to the faith of the Imamiah sect of the Shiah community when by good luck he happened to visit the *Ahangah* at Phulwarî (in Patna) and found there the eminent saint *Shah Hafiz Zuhur ul Haq* who eventually showed him the right path Gulam Şamin then adds that he collected the letters of the *Shah* as a token of his gratitude towards him

The letters relate mostly to a discussion on the contents of Zuhûr ul-Haq's تدویرات (see No 1635)

Not dated

Written by the same scribe · میر محمد

(15)

(Nos. 1638-1642.)

fol 183, lines 15, size 9×7 , $6\frac{3}{4} \times 4\frac{1}{2}$

A very valuable and interesting collection of five Sûfic treatises containing the discourses and spiritual teachings of the five most renowned successive Shaykhs of the Chishtî order, collected by the Khalifah or the chief disciple of each

I.

fol 1^b-18^a.

No. 1638.

انيس الارواح

ANÎS UL-ARWÂH.

Discourses and spiritual teachings of Shaykh 'Usmân Hârûnî, a disciple and Khalifah of Khwâjah Hâjî Sharîf Zandânî. The author of the Mir'ât ul-Asrâr, who gives a detailed account of Shaykh 'Usmân's death, fol 250^a-254^a, says that the Shaykh died at Mecca, where he had finally settled, on the 6th of Shawwâl, A H 607 = A D. 1210, see also Matlûb ut-Tâlibîn (Ethé, Ind Office Lib Cat No 653, col 321). The author of the Khazînat ul-Asfiyâ, pp 238-241, however, fixes the Shaykh's death on the 5th of Shawwâl, A H 617 = A D 1220, see also Safinat ul-Auliya (Lib MS), p 86, where the date is given as 6th Shawwâl, without mention of the year.

The discourses were collected by the Shaykh's Khalifah, the renowned saint Khwâjah Mu'in ud-Dîn Chishtî Ajmîrî, who was born in Sistân in A H 537 = A D 1142 and died at Ajmîr on the 6th of Rajab, A H 633 = A D 1235 (see No 53)

Beginning —

الحمد لله رب العالمين بدان اسعدك ، الله تعالى ار
كلمات و انعاس شيخ المعظم و المكرم حواءه عثمان هاروني شديدة سد
برساله كه انيس الارواح نام اس ، دسته آمد الحمد لله رب العالمين

دعاگوی مسلمانان و روشن شدن حقیر اعقاب عباد الله معنی الدن حسر
 سنجری (سنجری read) د شهر عداد د مسجد حواحه حیدر عدادی
 مدس سره دولت بانوس حاصل شد الخ •

We learn from the preface that Khwajah Mu in ud Din collected and wrote down these discourses at Bagdad from the lips of his spiritual guide Shaykh Usman Haruni delivered in twenty eight sittings on the following subjects —

on fol 3 ^a	مجلس اول — معنی در احکام انبیا
on fol 3 ^b	مجلس دوم — در صلاحات منیر آدم علیه السلام
on fol 4 ^b	مجلس سوم — در حوائی مریض
on fol 5 ^a	مجلس چهارم — در مریضداری مریض
on fol 6	مجلس پنجم — در صدمه داس
on fol 7 ^a	مجلس ششم — در سراب مریض
on fol 7 ^b	مجلس هفتم — در آزار مریض
on fol 8	مجلس هشتم — در دغدغه
on fol 8 ^b	مجلس نهم — در کسب
on fol 10	مجلس دهم — در مصیبت
on fol 10 ^b	مجلس یازدهم — در کسب خابروان
on fol 12	مجلس دوازدهم — در سلام کردن
on fol 12 ^b	مجلس سیزدهم — در گفتار بیمارانی ۲ د
on fol 13	مجلس چهاردهم — در فائده
on fol 13 ^b	مجلس پانزدهم — در صفت حب
on fol 14 ^a	مجلس شانزدهم — در مال و مد
14 ^b	مجلس هجدهم — در دنیا و گرد کردن مال
on fol 14 ^b	مجلس نوزدهم — در ۲ و دس
on fol 15	مجلس بیستم — در نانگ بیمار
on fol 15 ^b	مجلس بیست و یکم — در مریض
on fol 16 ^a	مجلس بیست و دوم — در حاجت روا کردن

zb	مجلس سیم، و دوم	در آخر الزمان
on fol 16 ^b .	مجلس سیم و سیم -	در فکر و یاد کردن مرگ
zb	مجلس سیم، و چهارم	در چراغ فرستادن به
zb	مجلس سست و نهم	در درویشان
fol 17 ^a	مجلس سیم و نهم	در شاور داشتن و بیراهن
fol 17 ^b	مجلس سست و هفتم	در علما و امیران حاضر
zb	مجلس سیم، و هفتم	در توبه اهل سارک

A copy of the work is noticed in Bûhâr Lib Cat vol 1, p 130

II

fol 19^b-54^b.

No. 1639.

دلیل العارفین

DALÎL UL-'ÂRIFÎN.

Discourses and teachings of the celebrated saint Khwâjah Mu'in-ud-Dîn Chishtî, collected by his disciple and Khalifah Khwâjah Qutb-ud-Dîn Bakhtyâr Kâkî 'Ushî اوشی کاکى بختيار كاكى اوشى
Beginning

این صحیفه علوم ربانی و تحفه فقه منافی از کلمات حان پرور ملک
المسایح حواحه معین الدین حسن سکری شذوده می آمد
جمع کرده شد در این مجموعه که نام اوست ، دلیل العارفین *

Khwâjah Qutb-ud-Dîn Bakhtyâr Kâkî was born in Ush (south-east of Andijân in Fargânah) His father Khwâjah Kamâl-ud-Dîn died when he was only a child 18 months old When he was five years old his mother left him under the tuition of Abû Hafs who, says the author of the Mir'ât-ul-Asrâr, "fully adorned the boy with moral, religious and spiritual beauties" He then went to Bagdâd and there at the mosque of Imâm Abul Lays Samarqandî he became the disciple of the great Khwâjah Mu'in ud-Dîn Chishtî, in the presence of Shaykh Shihâb ud-Dîn Suhrawardî, Shaykh Auhad ud-Dîn Kirmânî, Shaykh Burhân ud-Dîn Chishtî and Shaykh Muhammad Isfahânî. These events, says the author of the Mir'ât-ul-Asrâr, took

place when Bahhtyar Kaki was eighteen years old. He then came to Multan where he met Shaykh Baha ud Din Dalariya and Shaykh Jalal ud Din Tahrizi. It was at Multan that his disciple and Khalifah Khwajah Farid ud Din Ganj Shakar met him for the first time. From Multan he came to Dihli where the then reigning sovereign Sultan Shams ud Din Iltamish became his faithful follower and visited him once a week. During his stay at Dihli he attracted a large number of devotees and saints among whom the most distinguished were Shaykh Jamal ud Din Muhammad Bistami (the then Shaykh ul Islam of Dihli), Qadi Hamid ud Din Naguri, Shaykh Badr ud Din Gaznawi and others. On the death of Jamal ud Din Muhammad Bistami the Sultan offered Kaki the post of Shaykh ul Islam but he refused it and it was given to Shaykh Najm ud Din Sagra. During his stay at Dihli he was twice visited by Khwajah Mu'in ud Din Chishti. Towards the close of his life Bahhtyar Kaki visited Khwajah Mu'in ud Din at Ajmir and twenty days after his return to Dihli he received the news of the Khwajah's death. It is related by almost all his biographers that once when Bahhtyar Kaki was attending a singing party at the house of his neighbour Shaykh Ali Sikzi (a relative of Khwajah Mu'in ud Din Chishti) the singer recited the following verse of Shaykh Ahmad Jam —

’ کُنْ حَسْبَ رَدِّ اِمْرَا شَرِّ مَآرِ حَاضِرِ دُنْیَا سَبِّ

This verse acted upon Kaki with such force that he fell into a sudden ecstasy. It lasted for three or four days until he died Monday 14th Rabi' I A.H. 633 = A.D. 1235. He was buried near the Haud-i-Shamsi at Dihli. He left two sons viz (1) Shaykh Ahmad also called Khwajah Ahmad Tamachi who was still alive in the time of Khwajah Nizam ud Din Anliya (d. A.H. 725 = A.D. 1324) and is buried by the side of his father and (2) Shaykh Muhammad who died at an early age. As for his title Kaki it is said that every day one or more dry loaves (*kak*) as much as sufficed for the members of his family present were found in the balcony of his room or according to some under his *Musalla* (prayer carpet). Bahhtyar was the pet name given to him by his spiritual guide Khwajah Mu'in ud Din.

For his life see Akhbar ul Akhyar pp. 29-30. Mir'at ul Asrar folio 320^b-327^b. The work is mentioned in Rieu in p. 973.

The discourses begin with the date 5th Rajah A.H. 512 = A.D. 1118. تاريخ بنعم ملا رحب منه انى عرو - لى. This is evidently erroneous as Khwajah Mu'in ud Din was born in A.H. 537 = A.D. 1142 i.e. twenty five years after that date.

The discourses are arranged under two main headings, called *Qism*, viz اوراد و تسبیح و صلوة و در فقہ, on fol 19^b and فواید آن و نواید آن, on fol 45^a

III. fol 55^b-75^a.

No. 1640.

فَوَايِدُ السَّالِكِينَ

FAWÂ'ID US-SALIKÎN.

Discourses and spiritual teachings of Khwâjah Qutb-ud-Dîn Bakhtiyâr Kâkî Ūshî, collected by his disciple and spiritual successor Shaykh Farîd-ud-Dîn Ganj-Shakar Mas'ûd Ajûdhanî ایچ مرید الدین گنج
شکر مسعود اچودھانی

Beginning

این سلوک ، اسرار الہی و این فواید نامتناہی ار لعل دربار گہر نثار
ملک الماسیح قطر ، الحق و الدین بختیار اوشی ادام اللہ تہوا کہ
بیان انعام ستودہ ایسان در مجموعہ کہ نام اوسہ ، فواید السالکین نوشتہ
آمد توفیق اللہ تعالیٰ بتاریخ روز جمعہ عرہ ماہ ربیعہ ان المبارک ، سدہ اربع
و ہائین و ہمسمایۃ الحج *

The author of the *Mr'ât-ul-Asrâr*, fol 359^b, on the authority of the *Siyar-ul-Auliya* of Sayyid Muhammad Kirmânî, a disciple of Shaykh Nizâm-ud-Dîn Auliya, says that the genealogy of Ganj-Shakar reaches to Farrukh Shâh 'Âdil, who was the king of Kâbul before the Gaznavî dynasty began. When Kâbul fell into the hands of the Gaznavides, the children of Farrukh Shâh were still living there, and there they continued until the devastation of the city by Chingiz Khân, when the great grandfather of Ganj-Shakar was killed. Subsequently his grandfather, Qâdî Shu'ayb, emigrated to Lahore with the whole family, and was appointed Qâdî of کوثہی والا [in the *Safinat-ul-Auliya* (Lib MS p 90) کہول وال] near Multân. Ganj-Shakar's father, Jamâl-ud-Dîn Sulaymân, who also was the Qâdî of کوثہی والا, left three sons, the first being Shaykh 'Izz-ud-Dîn Mahmûd, the second Shaykh Farîd-ud-Dîn Mas'ûd and the third Shaykh Najib-ud-Dîn Mutawakkil. Their mother, the daughter of Maulânâ Wajih-

ud Din Khujandi was a pious woman of great sanctity. The author of the *Safinat ul Auliya loc cit* says that Izz ud Din Mahmud (who according to the author of the *Mir at ul Asrar loc cit* was the eldest brother of Ganj Shakar) was the name of Khwajah Ganj Shakar's father and that on his paternal side the Khwajah was descended from Umar the second Caliph. In his youth Ganj Shakar left the parental roof in search of knowledge and reached Multan where he while busy in studying the book *Nafi* at the mosque of Minhaj ud Din Tirmidi was visited by Qutb ud Din Bakhtyar Kaki. He then went to Qandahar and after staying there for five years visited Bagdad where he met Shaykh Shihab ud Din Suhrawardi. From Bagdad he came to Bukhara and then after visiting several eminent Shaykhs at Badakhshan returned to Multan where he met the celebrated saint Shaykh Baha ud Din Dalariya. He then came to Dihli and became the disciple of Khwajah Quth ud Din Bakhtyar Kaki in the presence of Qadi Hamid ud Din Naguri. Maulana Ali Kirmani Sayyid Nur ud Din Muhrak Shaykh Nizam ud Din Auliya Maulana Shams Turk Shaykh Mahmud Mu'minah Duz and others. It is said that he was in the habit of fasting continually and once overcome by hunger placed his hand on the ground and took some clay or pebbles which when put into his mouth tasted sweet like sugar (سكر). From that time it is said he became known as Ganj Shakar (store of sugar). Another narration given by the author of the *Siyar ul Auliya* (a disciple of Nizam ud Din Auliya) and quoted by the author of the *Akhhar ul Akhyar* and subsequent biographers is that on one occasion Khwajah Ganj Shakar met a merchant carrying a large number of loads of sugar. The Khwajah asked for a handful of sugar from the merchant who replied that the loads contained salt. Upon this Ganj Shakar observed— they might be of salt. On reaching his destination the merchant to his astonishment and chagrin found that all his loads were salt instead of sugar. He immediately returned to Ganj Shakar and fell prostrate before him in repentance. The Khwajah then observed— they might be of sugar and the merchant on his return found his loads were sugar. In order to avoid the rush of people Ganj Shakar fled from one city to another until he reached Ajudhan (better known as Pakpattan) in Multan where he finally settled and died according to *Akhhar ul Akhyar Safinat ul Auliya* and some others on 5 Muharram A.H. 664 = A.D. 1265 (but according to *Mir at ul Asrar* A.H. 668 = A.D. 1269) at the age of ninety five. He left five sons and three daughters full particulars of whom will be found in the *Siyar ul Auliya*.

The dates of these discourses range from the first day of Muhar
VOL XVII

ram, A H 584=A D 1188 to the 5th of Muharram, A H 585=A D 1189 A Sûfic tract by Farîd Ganj-Shakar, entitled *گنج الاسرار* is noticed under No 1685

IV

foll 76^b-139^b.

No. 1641.

راحة العلوم

RÂḤA'Î'-UL-QULÛB.

Utterances of Khwâjah Farîd-ud-Dîn Mas'ûd Ganj-Shakar, collected by his spiritual successor Shaykh Nizâm-ud Dîn Muhammad Bada'ûnî, entitled *Sultân-ul-Mashâ'ikh* and *Nizâm Auliya* See No 1357.

Beginning

الحمد لله رب العالمين مدانكه اين ~ واهر گدج الهام
ربانى آله *

V

foll 140^b-183^b

No. 1642.

راحة المحبين

RÂḤA'Î'-UL-MUḤIBBÎN.

Discourses and spiritual teachings of Shaykh Nizâm-ud-Dîn Muhammad Badâ'ûnî, entitled *Sultân-ul-Mashâ'ikh* and *Nizâm-ul-Auliya*, collected by his most favourite disciple, the celebrated Amîr Khusrau of Dihlî (*d* A H 725=A D 1324), who has been mentioned in connection with his poetical works, pp 176-199

Beginning

اين انوار اسرار الهى و اين آبار احبار نامتناهى ار ادعاس متبركة
حواحه راستين نظام الحق و الشرع و الدين نوشته آمد *

In the beginning Amîr Khusrau, who designates himself ~ رو لا چس, says that he collected these discourses relating to the accounts of prophets and saints from the lips of his spiritual guide Shaykh

Nizam Auliya on different dates. He further adds that when he visited the Shaykh on Monday 20th Rajah A H 689=A D 1290 he (Khusrau) mentioned to him that on a former occasion he had collected some discourses of the Shaykh in the form of a book entitled افصل العوائد and now wished to make a second collection of discourses relating preferably to the history of the prophets and to spiritualism.

The discourses uttered as usual in several successive sittings begin with Monday 20 Rajab A H 689=A D 1290 and end with Saturday 9 Muharram A H 691=A D 1292.

The work is mentioned by Rieu vol iii p 973 who could not however ascertain the name of Khusrau.

Nizam Auliya's discourses were also collected by another favourite disciple the eminent poet Mir Hasan Dihlawi (see vol i p 196) and entitled موائد العوائد (see Rieu iii p 972).

All five treatises are written in a clear and legible Nasta'liq.
Not dated apparently 19th century

(16)

(Nos 1643-1647)

fol 216, lines 19 size $8\frac{1}{2} \times 5\frac{1}{2}$ $6\frac{1}{2} \times 3\frac{1}{2}$

A collection of five treatises Persian and Arabic

I

fol 1^b-38^a

No 1643

اربعين

ARBA'IN

A Shi'ah collection of forty Hadis

Author Nur ud Din Muhammad bin Abul Qasim Hahib Ullah
ul Wa'iz ul Isfahani نور الدين محمد بن ابو القاسم - بالله الواعظ الامعاني
Beginning —

حضر حضر فتح الكلام و اما اما انما من الكاص و العام *

In the preface the author says that although there existed several Arabians written by eminent scholars and traditionists of past times none of them contained Ahadis, Qudsiyah (i.e. Hadis revealed by God). The author therefore wrote the present one containing a collection of forty such Hadis.

There is a lacuna after fol 1^b, and the first seven Hadîs are wanting The eighth runs thus on fol 2^b —

الحديث الثامن يا احمد العبد من آل محمد *

Each Hadîs is followed by a paraphrase and an explanation in Persian

II

foll 38^b–174^b

No. 1644.

اربعين

ARBA'IN.

Another Arba'in or collection of forty Hadîs, entitled Rîsâlat ul-
'Alîyah fî Ahâdîs un-Nabawîyah اربعين موسم به رساله العايزه في احاديث
الندويه

Author Husayn bin 'Alî ul-Wâ'iz ul-Kâshîfî الواعظ الكاشفي

° Beginning

الحمد لله الذي زين شريته ، السادة بانوار انوار سندن السيد السدد

الامين آل محمد *

The author (d A H 910=A D 1504), who has been repeatedly mentioned in this Catalogue, dedicates the present work, like his others, to his patron Amîr 'Alî Shîr Nawâ'î

The work is divided into eight *Asl* Each *Asl* consists of five *Wasl*, each of which treats of a Hadîs The explanation of the Hadîs is intermixed with verses, and is illustrated by anecdotes relating to eminent persons and saints

The treatise ends with some verses in which the date of composition is wrongly given as A H 675=A D 1272 ر ه صد و هفتاد و پنج , which, probably, is a mistake for A H 875=A D 1470 in which case the reading should have been ر ه صد و هفتاد و پنج

III

fol 174^b-194

No 1645

ارصاف الاشراف

AUSÂF UL-ASHRÂF

A treatise on spiritual life

Author Nasir ud Din Muhammad bin Muhammad bin Hasan

ut Tusī نصر الدین محمد بن محمد بن حسن الطوسی

Beginning —

سناس بنعلی بن حدادی اکبر د انکه هدی علی او ب اطلاع

نه جمعیت او الح *

Nasir ud Din Tusī the well known philosopher and astronomer (born in Tus A H 597=A D 1201 and died in Bagdad A H 672=A D 1274) has been mentioned in connection with his popular philosophical work احسان نامری (see Nos 938-940) and several astronomical works He wrote the present work at the desire of the eminent Wazir Shams ud Din Muhammad bin Baha ud Din Muhammad ul Juwayni

The work consists of the following six Bab each of which with the exception of the last is sub divided into six Fasl —

Bab I on fol 175^a باب اول در مبدء حرکت

Bab II on fol 178^a باب دوم در ارالۃ عوالم و قطع و مواضع ارض و سما و ملک *

Bab III on fol 182^a باب سوم در سر و ملک در طلب کمال و نفع احوال سالک *

Bab IV on fol 187^b باب چهارم در احوالی که معارف ملک حاصل شود *

Bab V on fol 190^b باب پنجم در ذکر احوالی که اهل ملک را ساینه سید بعد از وصول مطلوب *

Bab VI on fol 194^a باب ششم در فنا

For other copies see Rien n p 829 No xiii Flescher Cat Dresden Np 348 W Pertsch Berlin Cat p 35 No 15 and p 274 No 3 Ethé Ind Office Lib Cat Nos 1809-1810 As Soc Bengal

Cat No 1182 See also Hâj Khal, vol 1, p 494, Browne, Lit Hist, II, p 486 The work was lithographed, Bombay, A H 1301

IV

foll 194^a-201^b.*Arabic.*

No. 1646.

تفسير سورة الاخلاص والمعوذتين

'I AFSÎR-I SÛRA'I' UL-IKHLÂS WAL-
MU'AUWIDA'I' AYN.

A commentary on the Sûrahs Ikẖlâs and the Mu'auwīdatayn

Author Abû 'Alî ul-Husayn bin 'Abd Ullah ibn us-Sinâ أبو علي

الحسين بن عبد الله ابن السينا

Beginning

فوله تعالى قل هو الله احد الهو المطابق هو الذي لا يكون السم *

The author, popularly called *Shaykh ur-Ra'is* شيخ الرئيس, and better known in Europe by the name of Avicenna, has immortalized his name as the most distinguished of all the Arabian Philosophers and Physicians. He was born at Afshīnah in Bukhārā, according to overwhelming authorities, in A H 370=A D 980, but according to some in A H 363=A D 973. At first he was a physician to the Samanid king Nûh bin Mansûr (A H 365-387=A D 975-997) and then to Shams ul-Ma'âlî Qâbûs bin Washamgîr, the Delemit, after whose dethronement, A H 403=A D 1012, he went to Jurjân, where he began to write his famous Book of the Canon (القانون). Subsequently he went to Hamadân and became the Wazîr of Shams-ud-Daulah, after whose death he was appointed physician to 'Alâ ud-Daulah, who ruled over Isfahân A H 398-433=A D 1007-1041. He died in A H 428=A D 1037. See Cat of this library, vol IV No 19. For further particulars of the author and his numerous compositions see Brock I, pp 452-458, where the present commentary is mentioned in two separate parts under Nos 1 and 2. His well-known Persian work on philosophical sciences, entitled داس نامہ علائی, is noticed in Rieu II, p 433 and Ethé, Ind Office Lib Cat No 2218.

V

foli 201^b-216^a

Arabic

No 1647

(مجموعہ حدیث)

(MAJMU'AH-I HADÎS)

A collection of Shī'ah traditions on the eminence of Ahl i Bayt

• Beginning —

قال امير المومنين صلوات الله وسلامه عليه وسلمان رضى الله عنه
 لى سلمان احلص العمل الخ *

Written in ordinary Nasta'liq

Not dated 19th century

The latter portion of the MS is so worm eaten in several places as to be illegible

Several seals of the ex kings of Oude are found at the beginning and end of the copy

(17)

(Nos 1648-1652)

foli 142 lines 18-19 size 8×5 6½×3½

A collection of five astronomical treatises

I

foli 1^b-77^b

No 1648

باب شرح

SHARH-I BÎST BÂB

A copy of Ahd ul Ah bin Muhammad ul Barjandī's commentary on Nasir ud Dīn Tusi's treatise on the astrolabe See Nos 1045-1047

Begins as usual —

• باسند خطاب در هر باب و حاتم معال و همه حال الخ *

The earlier portion of the treatise contains copious marginal notes The text is overlined in red Diagrams here and there

Foll 1^b-46^a are written in ordinary Nasta'liq.

Foll 46^b-77^b, ordinary Naskh, by ابی نکر, whose name appears at the end of No. 1651.

Dated Ramadân, A H 1051.

II

fol 77^b-86^a

No. 1649.

رساله در معرفه اعمال ربع مجید ، آفای

RISÂLAH DAR MA'RIFA'I'-I A'MÂL-I
RUB' MUJAYYIB-I ÂFÂQ.

A treatise on the use of the quadrant

Author Nûr (bin) Sirâj نور سراج

Beginning —

حمد بی نهایت ، عالمی را و بناء بی عاید ، حکیمی را که ربع

مسکون بعلم علم علما و حکما حکما آلم *

The treatise is divided into a *Muqaddimah*, nineteen *Bâb* and a *Khâtimah* as follows

Muqaddimah, fol 78^a

در تعریف ربع مصیبت و القاء و تهویه

Bâb I, fol 78^a

در گرفتن ارتفاع

„ II, fol 78^b

در معرفت قوس و خط و سهم و وتر

„ III, fol 79^a

در معرفت ارتفاع آفتاب در بصره ، النهار

„ IV, fol 79^b

در معرفت میل اول و میل ثانی

„ V, fol 80^a

در معرفت عرض بلد

„ VI, fol 80^b:

در معرفه - ظل

„ VII, fol 81^a

در معرفت ارتفاع ارطل

„ VIII, fol 81^a

در معرفت تعدیل النهار و قوس النهار و ساعات

النهار و ساعات اللیل *

„ IX, fol 81^b

در معرفت دایره و وصل دایره

„ X, fol 82^b.

در معرفه - ارتفاع از دایره

„ XI, fol 82^b

در معرفت مساحت مسطح و مساحت معرفت

„ XII, fol 83^a

در معرفت مساحت ارتفاع

„ XIII, fol 83^b

در معرفت جهات اربعه

„ XIV, fol 84^a.

در معرفت ساعات

Bab XV fol 84^b

در معرفت ساعات صنع و سق

, XVI fol 84^b

در معرفت اوقات سجده

XVII fol 85^a

در معرفت جهت قبله

There is a lacuna after fol 85^b and the latter portion of the seventeenth *Bab* the whole of the eighteenth and the nineteenth together with the earlier part of the *Khatimah* are missing

The treatise is noticed in Rieu II p 827^b

Written by the scribe of the latter portion of No 1648

III

fol 86^b-87^b

Arabic

No 1650

رسالة هب

RISÂLAH-I HAY'AT

A short Arabic tract on astronomy treating of the distances and sizes of the planets without title or author's name

Beginning —

والمرکز هو الذي منه الخط يسمى القطب موس الارتفاع
هو المحيط بالربع ا و الم *

Written by the scribe of the preceding treatise

IV

fol 87^b-131^a

No 1651

حل اسطرلاب

HALL-I USTURLÂB

A treatise on the astrolabe

Author Ahul Hayr Muhammad ul Farisi المعنى ابو الحسن الفارسي (sic)

Beginning —

حوسب من صورتي كه از حكمة حلال تا كاه معال حلوة گر اند

الم *

The author seems to be identical with the author of the *مفتاح حل نقويم*, two copies of which are noticed in Ethé, Ind Office Lib Cat Nos 2248-2249

The work consists of an Introduction, called *Āgâz*, some *Satr* and a conclusion termed *انجام*

Foll 90^a-91^b, belong to some Arabic tract on astronomy

Written by the scribe of the preceding treatise

V

foll 131^a-142^b

Arabic

No. 1652.

تلخيص المعتاح

'I'ALKHÎS UL-MIF'I'ÂH.

An Arabic tract on arithmetic

Author Jamshîd bin Mas'ûd bin Mahmûd ut-Tabîb ul-Kâshânî, entitled *Giyâs* حميد بن محمد بن محمود الطبيب الكاشاني الملقب بغياب
'Beginning

الحمد لله الواحد الاحد العزدي الصمد الذي أجمع *

The author, who died c A H 840=A D 1436, (see Ahlwardt, Berlin Cat No 5992), was employed by Mirzâ Ulug Beg in the astronomical observations commenced at Samarqand, A H 823=A D 1420

A treatise on astronomy, *مختصر در تمام هيئات*, by this author, is noticed in Rieu II, p 869

The present tract is an abridgement made by the author himself of his larger work *مفتاح الحساب* See Hâj Khal vol VI, p 12. Loth, Arab Cat. No 756-II, Brock vol II, p. 212

It is divided into thirty *Fasl*

Written by the scribe of the preceding treatise

The MS is in a damaged condition

(18)

(Nos 1653-1657)

fol 46 lines 11 size 10×6½ 6×3

A collection of five explanatory works on the Quran

I

fol 1-11^b

No 1653

• A treatise dealing with the orthographical changes of certain words in the Quran

Neither the author's name nor the title of the work is given anywhere and it begins without any preface thus

وَالْأَدْرَاقُ فِي مَوَاقِفَ وَنَكَاحَاتِ حَا رَافِعِ اسْمِ هَمْزٍ نَعْرِفُونَ أَسْمَاءَ مَكْرُ
دَةَ حَا كَمْ يَدُونَ يَرْسُدُ السَّحَابُ *

Words of slight orthographical changes occurring in the Quran are grouped together and explained They are arranged in the order of *Surahs*

II

fol 12^b-21^b

No 1654

مَعْدَمُهُ فِي قَوَانِينِ الرَّحْمَةِ

MUQADDIMAH FÎ QAWANÎN UT-TAR-JAMAH

A treatise dealing with the rules and regulations to be observed by the translators of the Quran

Author Wali Ullah bin Abd ur Rahim الرحيم

Beginning —

الحمد لله واهب العطاء ملهم الحكم والمكاتب والصلوة والسلام
الانسان على سند النسر السحابة *

The author Shah Wali Ullah (d A D 1176=A D 1762) who has been repeatedly mentioned in this Catalogue says in the preface that

he laid down these rules at the time of his translation of the Qurân
By this translation he probably means his فتح الرحمن, noticed under
Nos 1157-1158

III

foll 22^b-29^b

No. 1655.

مقدمۀ فتح الرحمن

MUQADDIMAH-I FA'I'Ĥ UR-RAĤMÂN.

Shâh Wali Ullah's introduction to his translation of the Qurân
فتح الرحمن (see Nos. 1157-1158)

Beginning

حمد نا محدود حدای را تبارک ، و تعالیٰ الحج *

The introduction ends with a prayer to be read after finishing
the recitation of the Qurân, beginning thus

صدق الله صدق الله على العظيم و صدق رسوله النبى الكريم الحج *

IV

foll 35^a-44^b

No. 1656.

رسالۀ صاطئ قرآن

RISÂLAH-I DÂBI'I'AH-I QURÂN.

A treatise on the correct reading of the Qurân

Beginning

روایہ ، کرد صرف ، امیر المومنین علی ابن ابی طالب ، علیہ الصلوٰۃ

و السلام هر که صاطئ قرآن دانسته حتم کند الحج *

The tract begins without a preface and the author's name could
not be traced

It consists of the following *Bâb*باب الادعاء , on fol 36^aباب الاظهار , on fol 37^a

باب الترميز الرائ	on fol 38 ^a
باب " " الرائ	on fol 1b
باب المد المد	on fol 38 ^b
باب الانقلاب	on fol 40 ^a
باب الاحفاء	on fol 1b
باب التعليق	on fol 41 ^a
باب الترميز	on fol 1b
باب الامالة	on fol 41 ^b
باب الاوفاف	on fol 1b
باب السجود البلاط	on fol 43 ^a
باب المتحارج الف	on fol 43 ^b

V

fol 45^b-46^b

No 1657

An enumeration of the *Surahs* verses words and letters of the Quran

Beginning —

گویند که حجاج بن یوسف علمای عرب را چون عمرو بن العلاء *

All the treatises in the volume are written in ordinary Nasta'liq

Scribe احمد علی

Dated Sahibganj Bihar 23 Rabi I A H 1251

(19)

(Nos 1658-1662)

fol 198 lines 15-20 size 9 × 5½ 5½ × 3½

A collection of five treatises

I

fol 1^a-10^a

No 1658

رساله فامه

RISĀLAH-I QĀFIYAH

A treatise on Persian rhyme

Author Muhammad Raushan poetically surnamed Jushigh

محمود حسن خوسن

Beginning

بسم الله الرحمن الرحيم
 بعد حمد الهی و بعد نصرت رساله پداهی که تحریر و تعریف آن
 بامداد هیس ، الحج

In a short preface the author tells us that he wrote this tract for
 Mir Muhammad Amīn by collecting materials from other treatises on
 the subject

Written in ordinary Ta'liq.

Dated 14 Ramadân, 1213 Fasli

II

foll 11^b-25^a.

No. 1659.

عروض الهمدی

‘ARŪD UL-HINDĪ.

A treatise on Hindī prosody.

‘Author Muhammad ‘Âbid with the *takhallus* Dil محمد عابد
 الهمدانی به دل

Beginning

بعد حمد رب العالمین و صلوات سید المرسلین و آله منجی بماند که
 اقر محمد عابد المتخلص بدل الحج *

The work consists of a *Muqaddimah* and several *Fasl*.

The title of the work forms a chronogram for the year A H
 1176=A D 1762, in which it was composed

Written by the scribe of the preceding treatise

Dated 20 Shawwâl, A H 1220.

III

fol. 26-70^a

No 1660

نور نامه

NŪR NÂMAH

An account of the Prophet's ascent to heaven

According to the introductory heading the treatise contains an account of the Prophet's ascent to heaven abridged from a larger work called نور نامه of which the present forms the seventh *Asl*

Beginning —

اصل هعتم در ذکر معراج رسول صلی الله علیه و سلم اختلاف است

در نارسه که د کدام سال بود الحج *

Written in bold Ta'liq

Dated 2 Dulqa'd 1127 Fash

Scribe مصی علی حان

IV

fol. 72^a-136^b

No 1661

الفرج بعد السدة

AL-FARAJ BA'D U_{SH}-SHIDDAT

A fragment of Husayn bin As'ad's translation of Abu Ali ul Muhsin's (d. A.H. 384 = A.D. 994) *Al Faraj Ba'd u_{sh} Shiddat* See No 726

This fragment not only contains a smaller number of anecdotes under each *Bab* but differs considerably in their arrangement. The arrangement of folios is hopelessly confusing. The treatise opens abruptly thus with the middle portion of the forty eighth anecdote of *Bab VII* (corresponding to fol. 124 line 13 of No 726) —

شک نکردم که او را وقت رسیده است و چون حد سل

بر آمد الحج *

and breaks off in the middle of the fourth anecdote of *Bab VI* (corresponding to fol. 65^b line 6 of No 726)

Written in fair Nasta'liq

Not dated 17th Century

V.

foll 137^a-198^b.

No. 1662.

اربع عناصر

ARBA' 'ANÂSIR.

A treatise on Persian and Arabic grammar and on logic

Author 'Alî bin Muhammad علي بن محمد.

Beginning

حمد وافر مر آن کریمی را سرد که زیاده ازین دم ردن آلس *

The main subjects treated in the work are

(1) Persian grammar, fol 137^b.(2) Arabic grammar, fol 146^b(3) Logic, fol 175^b

The treatise is incomplete and breaks off abruptly

The latter portion is hopelessly damaged and contains big worm-holes

All the treatises are written in ordinary Ta'liq

Not dated, 19th century

“

(20)

(Nos 1663-1666)

foll 22, lines 19, size $9\frac{1}{2} \times 6$, $7\frac{1}{4} \times 3\frac{1}{2}$

A collection of four treatises on Muhammadan law

I

foll 1^b-10^b

No. 1663

رساله می

RISÂLAH-I MAYYÂ'Î.

A treatise dealing with the religious rites and ceremonies to be observed immediately before and after the death of a man, according to the Sunnî law.

Author • Abû Bakr ul-Fâ'id bin Muhammad ul-Lâhaurî ابو بکر العایض بن محمد اللاهوری

Beginning —

سئاس بنعاس مرررامی را که رحمت می دهانش طفل حاضر بشر
دندبرار سئال ام الکتاب برورش داد اله *

The author says in the preface that in his time when Lahaur was visited by a pestilence people differed in opinion in respect of the religious rites and observances connected with the washing of dead bodies and other relevant functions. He therefore wrote the present treatise in Persian so that it might be easily accessible to all. The legal decisions are supported by well known standard works such as *جامع الرمور - کبر العناد شرح وفاته هداية* etc etc

The author does not give any title to the work but on the fly leaf at the beginning it is called رسالة منب

II

fol 11^a-15^b

No 1664

معراج الخیرات

MIFTÂH UL-KHAYRÂT

A treatise dealing with the five fundamental principles of Islam viz faith prayers alms fasting and pilgrimage

Author Isma'il bin Lutf Ullah ul Bakharzi

اسماعيل بن لطف الله البخاري

Beginning —

بدان ای برادر دی و سالک

الحمد لله رب العالمین

راة یعنی که منگوید اله *

Dated 16 Dulhijjah year not given

No. 1665.

(رسالة جمعة)

RISÂLAH-I JUM'AH.

A treatise on the Friday Prayer

Author: Rukn ud-Dîn 'Abd ul-Quddûs ul-Hanafî ul-Chishtî

رکن الدین عبد القدوس الحنفی الشیخی

Beginning

بعد حمد مصمودی کہ جر او معدود در شریعت و مقصود در طریقه
و موصود در حقیقه ، نیت . . . الحج *

The author says that he wrote this tract in reply to a question put to him by his brother Jamâl Khân.

Arabic

No. 1666.

مفتاح الانوار

MIF'TÂH UL-ANWÂR.

An Arabic tract on the Soul.

Author: Mahmûd bin 'Alî bin Mahmûd Halwâ'i

بن محمود حلبی

Beginning:

الحمد لله الذي انار فلوب المحسن بمساعل ادواره و انار اعمال
المساكين بكلمه ، اسرارہ الحج *

The author says that he wrote this tract at the request of one of his friends. It is divided into twelve short sections called *Fasl*

On fol 22^a the author refers to the well-known work عوارف المعارف by Shihâb ud-Dîn 'Umar bin Muhammad us-Suhrawardî (d. A H 632=A D 1234), the spiritual guide of Shaykh Sa'dî

The full title of the work, given in the preface, as well as at the end, is مفتاح الانوار في لطائف الاسرار

All the four treatises are written in ordinary Ta'liq by one scribe

Not dated , 19th century

(21)

(Nos 1667-1670)

pp 125 lines 13 size $10\frac{1}{2} \times 8\frac{1}{2}$ $8\frac{1}{2} \times 5\frac{1}{2}$

A collection of four treatises

I

pp 1-70

No 1667

ابطال صرف

IBTÂL-I DURÛRAT

A treatise containing an explanation of the changes introduced by modern writers in the forms and meanings of certain Arabic and Persian words

Author Rai Tel Chaud with the *taḥallus* Bahar راي تـل چـاود باهر نامی نه بهار

Beginning —

اسم که برهمه بدل است
نامی شده از عب بابطال صرف

The name of the author does not appear in the text but Blochmann for whom the treatise was transcribed from a lithographed edition says in a note in his own handwriting (p 70) that the author is Rai Tel Chaud with the poetical *nom de plume* Bahar —

"ابطال مرور" راي تکچود مختص نه بهار در مطبع است
المطابع دهلی ناھمام حواحه علی حسن مطبوع شد هرکدانی که بران
مهر جہانہ خانہ بناسد مسرورہ است سنہ ۱۲۶۸ هـ *

Another note by Blochmann runs thus on the same page

End—copied from the lithographed edition of the Ibtal i Zururat (out of print)

For Tel Chaud Bahar see No 814

The work is divided into three *Qism* and a *Khatimah* as fellows —

Qism I on p 1

قسم اول در تصرف لفظی

Qism II on p 40

قسم دوم در تصرف معنوی

Qism III on p 71

قسم سوم در تصرف لفظی و معنوی

Khatimah on p 53

خاتمه در بیان اسام فارسی و عربی و بعضی

فوائد و قواعد عربیہ *

Marginal and interlinear notes by Blochmann are found in many places.

II.

pp. 74 100.

No. 1668.

رساله عروض

RISÂLAH-I 'ARÛD.

Jâmi's treatise on prosody and metre See No. 180-xv.

Beginning

* اصول اور ان شعر را در سه رکن بهاد اند سد و تد فاصله الح *

III

pp. 102-110.

No. 1669.

رساله قافیه

RISÂLAH-I QÂFIYAH.

Jâmi's treatise on the rhyme of Persian poetry See No. 180-xvi

Beginning :

بعد از تدمن به مورون ترین کلامی الح *

pp. 111-113 blank.

IV

pp 114-125

No. 1670.

رساله تحقیق رسم خط

RISÂLAH-I 'I'AHQÎQ-I RASM-I KHA'I'.

A very modern, but unique copy of a useful treatise dealing with the use of diacritical points in certain words

Author . Âgâ Ahmad 'Alî أحمد علي

Beginning —

در زبان سری اعلیٰ اعزاف بالحدیث اسب یعنی زبور ربش اله

The author is not mentioned in the work but according to the following note by Blochmann p 114 he is said to be Āga Ahmad Ali a distinguished Persian scholar who died only a few years ago

By Agba Ahmad Ali Persian Teacher Calcutta Madrasah

At the end of the copy Blochmann remarks thus

* A unique MS

All the treatises are written in fair Nasta liq by one scribe

* On a fly leaf at the end Blochmann's signature appears thus

J H BLOCHMANN
Calcutta Madrasah 1867

(22)

(Nos 1671-1674)

fol 168 lines 5-17 size 10½ x 6½ 7 x 4

A collection of four grammatical treatises

I

fol 1^b-130^b

No 1671

الحال فی الفصول اکبری

KHALĪS UL-FUSŪL-I AKBARĪ

A commentary on Sayyid Ali Akbar's well known grammatical work *فصول اکبری* (see Nos 773-774)

Commentator Ahmad Ali better known as Khuda Nawaz bin Sultan bin Muhammad Fathahadi *احمد علی معروف به خدا نواز ابن سلطان بن محمد فتح آبادی*

Beginning —

بسم الله الرحمن الرحيم آغار منکم این کتاب را تمام خداوندی که

• در سری هاسب اله •

Another grammatical tract entitled *حلامه الصرف*, by this author has been noticed under No 1479

The work begins at once with the commentary On fol 4^b the

commentator says that he had written several treatises on the subject, but on account of their lengthiness they were not properly utilised by students of grammar. He therefore thought of writing a commentary on the *Fusûl-i Akbarî*, an excellent compendium of grammar.

The date of composition, A.H. 1200 = A.D. 1785, is expressed by the title of the work in the following versified chronogram on fol. 4^b

حلیس المـ ول اکد ری نام او
و این اسـ تارخ اسجـ ام او

There is a lacuna after fol. 36^b, and foll. 37^a to 53^b have been left blank.

Written in ordinary Nasta'liq

Dated 8 Muharram, A.H. 1260

According to the colophon the copy was transcribed from a MS belonging to one *Habîb ur-Rahmân* of Calcutta at the *Madrasah-i Khânqâh* of *Maulâ Nagar*, *Parganah Sûrajgarh*, *Monghyr*.

Scribe *عبد القادر ولد مولوی متیق اللہ المتوطن موضع دوسراوان برگندہ*.
حویلی بہار صلیع بہار .

II

fol. 131^b–134^b.

No. 1672.

خاصیات الابواب .

KHÂSIYÂT UL-ABWÂB.

A grammatical tract treating of the usage of the different *Bâb* in the Arabic grammar, based on the *ہدایت الصرف* of 'Abd ul-'Alî Bahr ul-'Ulûm (see No. 1481) and other reliable works.

Author *Latîf Husayn Fathsingî* لطیف حسین فتح سنگی

Beginning —

* ہمد و ہمداسراوار داتدسہ کہ حصرف والایس ار گرد موب و عدم الیہ

In the colophon the work is called *خاصیات الابواب*

Written in ordinary Nasta'liq

Dated 7 Rabî' I, A.H. 1240

Scribe *عبد القادر* .

III

foli 135^a-151^b

No 1673

زبدۃ الصرف

ZUBDAT US-SARF

A treatise on the inflexion of Arabic irregular verbs by Zahir bin Mahmud bin Mas'ud ul Alawi. See No 1468

Beginning as usual —

الحمد لله المعروف بالصرف المتعرب الخ

- Written by عبد القادر ولد عيسى الله the scribe of No 1671
- Marginal notes throughout
- Dated 14 Shawwal A H 1259

IV

foli 153^b-168^a

No 1674

سرف مر

SARF-I MÎR

The well known treatise on Arabic inflexion by Mir Sayyid Sharif Jorjani. See Nos 769 and 1464

Beginning as usual —

الحمد لله رب العالمين بدان ابدك الله تعالى الخ

Transcribed by the scribe of the preceding treatise

(23)

(Nos 1675-1678)

foli 43 lines 19 size 9×6 7×3½

A collection of four treatises

I

foli 1-6^a

No 1675

A treatise on Arabic grammar in the form of questions and answers without title or author's name

Beginning :

الحمد لله على ما اعطى الانام و الصلوة على من ارسله لجران
الاسلام الحج *

II.

fol 6^b-19^a.

No. 1676.

پنج گنج

PANJ GANJ.

Safi bin Nasir's treatise on Arabic accidentence. See No 1469.
Beginning as usual

الحمد لله على ما خلق الانسان الحج *

Dated A H 1230.

III.

fol 20^a-40^b.

No. 1677.

دستور المبدی

DAS'T'ÛR UL-MUB'T'ADÎ.

Dastûr ul-Mubtadî, by Safi bin Nasir. See No 787.
Beginning as usual

الحمد لله الذى يبرئ الاحوال الحج *

Dated 14 Sha'bân, A H 1230

All the above three treatises are written in ordinary Indian
Ta'liq by فادر علي ابن نور الله .

1V

foli 41^a-43^a

No 1678

هفت بند کاشی

HAFT BÂND-I KÂSHÎ

The popular Seven stanzas of Kashî See Nos 114-116

Beginning as usual —

• السلام لی سانه اب حوشد ب العالمین السلام

Written in ordinary Ta liq

Not dated 19th century

— — —

{24}

(Nos 1679-1682)

foli 132 lines 23 size 8½ × 5½ 6 × 3

A collection of four medical treatises

I

foli 1-5^b

No 1679

دلایل المص

DALÂ'IL UN-NABD

A treatise on the scientific knowledge of the Pulse by Yusuf bin Muhammad poetically surnamed Yusufl See No 1024 vi

Beginning as usual —

• الحمد لله الدافع المکرم العلام السلام

II

foll. 5^b-10^a.

No. 1680.

دلائل البول

DALÂ'IL UL-BAUL.

A tract on urinology, by the same Yûsufi See No 1024, vii
Beginning as usual

* بعد از سپاس حکیم مصلح آلح

III

foll 10^a-116^b.

No 1681.

فرید

FARÎD.

A medical tract.

Author. 'Abd Ullah Tabîb , عبد الله طیب

Beginning

الحمد لله رب العالمين و العافية للمتعمدين و الكفاة للموحددين و النار

* للموحددين آلح

The author tells us in the preface that he wrote this treatise on the preservation of health, and simple and compound ailments and their treatments, for his royal patron Sultân Muhammad Qutub Shâh (the fourth king of the Qutub Shâhî dynasty he reigned A H 989-1020=A D 1581-1612)

The work is divided into a *Mugaddimah*, several *Bâb* and a *Khâtimah*, as follows

Mugaddimah On the chief principles and regulations for the preservation of health, on fol 10^b

Bâb On the various diseases of the body and all its special parts and limbs from the head downward, with their treatment and methods of curing them, on fol. 17^b

Khâtimah, in three *Bâb* —

(1) باب الدواء در (1) on simple drugs, their use and properties, fol. 105^b.

(2) باب الحوام on the properties and peculiarities of some stones
on fol 115^a

(3) باب الرادة on tanning fol 116^a

Dated 29 Safar fifth regnal year of Shah 'Alam (A H 1177 = A D 1763)

IV

fol 117^a-132

No 1682

(رسالة مالهوليا)

(RISÂLAH-I MÂLK_HULIYÂ)

A treatise on melancholia

Author Sharaf ud Din bin Muhammad Sadiq سراف الدين بن محمد ساديق

ما في

Beginning —

الحمد لله حمدًا سالكين و الصلوة على سيدنا محمد وآله الطاهرين
و الطاهرين المعصومين

The author says in the preface that he wrote the treatise by the order of certain Nawwab Umid Khan collecting his materials from the treatises and *Bayad* of eminent physicians The latest authority quoted by the author is a physician of Shah Jahan's court

The work consists of the following three sections —

(1) الاسباب or Causes fol 117

(2) الاعلام or Symptoms fol 117^b

(3) المعالجات or Treatments fol 118

All the treatises are written in ordinary Ta liq

Not dated 18th century

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khurshid Nawwab are found at the beginning and end of the copy

(25)

(Nos 1683-1686)

fol 106 lines 11 size 6×3 4½×2½

A collection of four treatises

I

foll. 1^b-15^b

No. 1683.

مرآة العاشقين

MIR'Â' UL-'ÂSHIQÎN.

OR

"THE MIRROR OF LOVERS"

A mystical tract.

Author · Hâfiz Kirmânî حافظ کرمانی .

Beginning —

الحمد لله الذي نور صدور المحبين بانوار مودد وارق قلوب
العاشقين في نار محبته الخ *

Hâfiz or Hâfizî Kirmânî also called Hâfizî Hakkâk on account of his profession, flourished during the time of Shâh 'Abbâs I of Persia (A.H. 996-1038=A.D. 1587-1628), and spent his time in preaching. He died, according to Nashtar-ı 'Ishq, p. 505, at the age of ninety. The author of the Suhuf-ı Ibrâhîm, fol. 216^a, enumerates the following works by Hâfizî —

تحفة العارفين

مرآت العاشقين (the present work)

حلاصة السير

مناظره بين دو عالم

مناظره بين دو العالم

See also Riyâd ush-Shu'arâ, fol. 98^a.

The author gives a true definition of "Love," carefully distinguishing it from "Passion," and discusses the sacred relation between the lover and the beloved.

In the preface the author says that he wrote this tract at the request of some of his friends, dividing it into three *Fasl* and a *Khâtimah*. He frequently quotes verses from 'Attâr, Sanâ'î, Rûmî, Sa'dî and Hâfiz Shîrâzî.

Written in minute Nasta'liq within gold ruled borders with an illuminated head-piece and a double-page 'Unwân.

Dated 23 Muharram, A.H. 1089

II

foli 16^a-33^b

No 1684

انوار الحکمت

ANWÂR UL-HIKMAT

A treatise containing ethical and moral precepts

Author Imam Muhammad Gazalî امام محمد غزالی

Beginning —

الحمد لله الذى نور مصانيع القلوب بانوار كنه ورسى نسانى الارواح*

ناظر الى آية *

The distinguished author has already been mentioned in connection with his very popular work كيمياء السعادات (see No 1346)

The precepts consisting of short sentences are introduced by the word كلمة

On the title page the work is wrongly endorsed as انوار كنه بوسنى

The work is noticed in Rieu n p 834^b

Written by the scribe of the preceding treatise with an illuminated head piece and a double page Unwan

Dated A H 1089

III

foli 34^b-47^a

No 1685

کیم الاسرار

GANJ UL-ASRÂR

A tract on the mystical knowledge of the heart and its functions

Author Farid Mas'ud Ajudhani فرد مسعود اجدھنى that is say the celebrated saint Shaykh Farid ud Din Ganj Shakar (d A H 664=A D 1265) for whose life see No 1640

Beginning —

الحمد لله رب العالمين والعابد للمعبود بعدة مذكورة ورسى

فرد مسعود اجدھنى آية *

Written by the scribe of the preceding treatise with an illuminated head-piece and a double-page 'Unwân.

Dated A.H. 1089.

IV

foll 48^b-106^b

No. 1686.

مناجات، عبد الله انصاري

MUNÂJÂ'Î-I 'ABD ULLAH ANSÂRÎ.

The well-known *Munâjât* of Khwâjah 'Abd Ullah Ansârî
Beginning

مناجات نديم بارگاه - صرب - انصاري ابو اسماعيل - وا - عبد الله

انصاري ... ای ر دردت بيدلارا بوی درمان آمده آله *

Written in beautiful bold Nasta'liq with an illuminated head-piece and a double-page 'Unwân

Not dated, 17th century.

(26)

(Nos. 1687-1690.)

foll. 324, lines 18; size 11 $\frac{3}{4}$ × 6; 8 $\frac{3}{4}$ × 4.

A collection of four controversial treatises

I

foll 1^a-194^a.

No. 1687.

ساول، سمریه

SAULA'Î-I GADANFARÎYAH.

A copy of Muhammad Rashîd ud-Dîn's *Saulat-i Gadanfariyah*
See Nos 1335-1336

Written in fair Ta'liq

Not dated, 19th century

Scribe لاهی رام پندت

II

foli 195^b-394^a

No 1688

نقص نسيم العناكب

NAQD-I NAS' UL-'ANÂKIB

A Sunni refutation of a Shīah treatise on the legality of the prevalent ceremonies observed by the Shīah community in the month of Muharram in connection with the martyrdom of Imam Husayn

Author Sayyid Nur Ali سند نور علی

Beginning —

الحمد لله على صغاب حاله و حماه و الصلوة على النبي الامي
منبوع في امواله و ابعاله الخ •

It would appear from the preface that a certain Shīah wrote a treatise on the legality of the prevalent Muharram ceremonies and in it made vehement attacks on several Sunni Ulama particularly on Maulana Abd ul Hayy Sayyid Nur Ali therefore wrote the present refutation at the request of his teacher Mirza Radī ud Dīn entitling it نقص نسيم العناكب عن باب بعرة سيدنا حسن بن علي بن ابي طالب

III

foli 305^b-318^a

No 1689

رد عدة حسام

RADD-I 'AQĪDAH-I HUSÂM

A copy of Muhammad Rashīd ud Dīn's refutation of Sayyid Dildar Ali's حسام الاسلام See No 1626

Beginning as usual —

وله هذا مما تكذب عليه لسانه الخ •

IV

foll. 318^b-324^a

No. 1690.

ردّ صوارم

RADD-I ŞAWÂRIM.

A Sunnî refutation of Sayyid Dildâr Alî's صوارم الاویات See No. 1627

Beginning as usual —

فولہ بیہیائی و حیرگی نامہ ، عداوت الخ *

All the treatises are written in fair Ta'liq by one scribe

A seal of Mirzâ Radî ud-Dîn 'Alî bîn Mirzâ Muhammad Mu'azzam bîn Mirzâ Jahândâr Shâh bîn Bahâdur Shâh is found at the beginning of the copy.

(27)

(Nos. 1691-1694)

foll 64, lines 15, size $9\frac{1}{4} \times 6\frac{1}{4}$; $7 \times 3\frac{3}{4}$.

A collection of four treatises

I

foll 1-30^a.

No. 1691.

سراج منیر

SIRÂJ-I MUNÎR.

A refutation of Munîr Lâhaurî's criticisms on some of the verses of 'Urfî Shîrâzî (see Nos 253-260), Tâhib Âṣṣulî (see Nos 292-296), Zulâlî Khwânsârî (see No 282) and Zuhûrî Tarshîzî (see Nos 284-287)

Author Sirâj ud-Dîn 'Alîkhân Ârzû سراج الدین علی خان آرزو
Beginning

~ رفی کہ آرزوی سخن و سخائی کہ عارفہ معنی بود ~ مد صاح

مدایع اسـ الخ *

The author Arzu has been repeatedly mentioned in this Catalogue

Maulana Abul Barakat Munir of Lahaur (d A H 1054=A D 1644) who has been mentioned in connection with his commentary on Urfi's Qasaid (see No 259) wrote a treatise entitled کار نامه Kar Namah (see No 872 fol 313^b) in which he pointed out defects and mistakes in the poems of some of the modern poets such as Urfi Talib Amuli Zulali and Zuhuri. In the present treatise Arzu refutes the Kar Namah of Munir

The four poets with discussions on their verses are —

- (1) Urfi fol 2^a
- (2) Talib Amuli fol 13^b
- (3) Zulali fol 19^a
- (4) Zuhuri fol 22

II

fol 31^a-3^b

No 1692

رساله قائم

RISÂLAH-I QÂFIYAH

Jami's treatise on rhyme in Persian poetry called here in the colophon رانی القوائی See No 180-xvi

Beginning as usual —

بعد بنمی بموزن کلامی الخ

III

foll 36^a 49^b.

No. 1693.

(مفتاح، تکمیل الصناء،)

(MUN'Ī'ĀKḤAB-I 'ĪAKMÎL
UṢ-SAN'Ā'Ā I'.)

Another treatise on rhyme in Persian poetry, being an extract from the *Maqta'* or conclusion of the author's *Takmil us-Sanâ'at* Author. 'Atâ Ullah bin Mahmûd ul-Husaynî

Beginning

سپاس بیقیاس صانعی را که تاسیس بدایع مصدوعات و نظم سلسله
موجودات بی تحیل و شریک نموده آید *

Neither the author's name nor the title of the work is given anywhere here In another copy, No 1714, which is in an abridged form, it is said that 'Atâ Ullah himself abridged the work from the *Maqta'* of his *Takmil us-Sanâ'at* at the request of the celebrated Wazîr Mîr 'Alî Shîr (d. A. H. 906 = A. D. 1500)

The tract is divided into nine *Harf* according to the number of the letters of rhyme The author frequently refers to معیار الاشعار, for which see No 842

IV.

foll 50^a-64^b.

No. 1694.

سراج و هاج

SIRÂJ-I WAHHÂJ.

An interesting literary discussion on the two different readings and the interpretation of the following verse of Hâfiz

کستی شکستگانم (سستگانم) ای ناد شرط بر حیر - باشد که
نار بیدیم آن یار آشنا را *

Author Sirâj ud-Dîn 'Alî Khân Ârzû سراج الدین علی خان آرزو
Beginning

کستی بیدمان سخن را شرط بحر حمد واحد، تعالی ندست، الخ *

The author has been repeatedly mentioned in this Catalogue

The circumstances which led to the composition of the tract are as follows —

Ta'iri a poet wrote a Qit'ah to Nisari asking him which of the two readings in the above quoted verso of Hafiz was in his opinion correct. In reply Nisari favoured the reading *كسنى* *كاسم* but his decision was opposed by Muhammad Ali Mahur of Akbarabad *Shaykh* Abd ul Aziz Izzat and a few others each of whom expressed his own views. Arzu enumerates all these views and then gives his own opinion.

- All the treatises are written in ordinary Ta'liq by one scribe
Not dated 19th century

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid *Khawarshid* Nawwab are found at the beginning and end of the copy

(28)

(Nos 1695-1697)

fol 108 lines 14-17 size $8\frac{1}{2} \times 6$ $6\frac{1}{2} \times 3\frac{1}{2}$

A collection of three Sufic treatises

I

fol 1^b-68^b

No 1695

اوراد مبارک

AURÂD-I QÂDIRÎYAH

A Sufic treatise containing prayers invocations and *ghîr* with rules and regulations for their usage intended for the followers of the Qadiri order

Beginning —

الحمد لله رب العالمين والصلاة والسلام
 فالسبح العالم
 العامل المولى العارف
 شيخنا وسيدنا ومولانا ابو المحاسن مال الدين
 شيخ موسى ابن حامد بن عبد الرزاق بن عبد العاد بن محمد الحج *

It would appear from the preface that these prayers were collected at the instance of *Shaykh* Musa by one of his disciples most probably *Shaykh* Abd ul Haq Diblawni (d A H 1052 = A D 1642)

whose *الاوراد*, containing similar prayers and invocations, is noticed in *Bûhâr Lib Cat* vol 1, p 151

Jamâl ud-Dîn Abul Hasan *Shaykh* Mûsâ *رحمہ اللہ* *ساح* *موسی*, the spiritual guide of the celebrated Indian writer *Shaykh* 'Abd ul-Haq Dihlawî, was the son of *Shaykh* Hâmîd (d 19 *Dulqa'd*, A H 978=A D 1570) According to the author of the *Khazînat ul-Asfiyâ*, p 128, *Shaykh* Mûsâ met his death by a gun shot in the vicinity of Multân, in A H 1001=A D 1592, and lies buried there

The work is divided into three *Bâb*, each consisting of six *Faṣl*, as follows

Bâb I.

باب اول در بیان صلوات خمس الاوقات و ادکار و ادعیہ آن *

(۱) وصل اول در بیان ادکار و ادعیہ و صبح و نماز سحر و فجر و استسقاء و دعا دارد *

(۲) وصل دوم در بیان ادکار و ادعیہ نماز فجر *

(۳) وصل سوم در بیان ادکار و ادعیہ صلوات طهر *

(۴) وصل چهارم در بیان ادکار و ادعیہ نماز عصر *

(۵) وصل پنجم در بیان ادکار و ادعیہ نماز مغرب *

(۶) وصل ششم در بیان نماز عشا و ادعیہ و ادکار آن و ذکر در حوائج رفتن و وظائف آن *

Bâb II

باب دوم در بیان نمازهای ستم عشر موفته *

(۱) وصل اول در بیان نماز اشراق و ادعیہ آن *

(۲) وصل دوم در بیان نماز صبحی و ادعیہ آن *

(۳) وصل سوم در بیان نماز زوال و ادعیہ آن *

(۴) وصل چهارم در بیان نماز اواب و ادعیہ آن *

(۵) وصل پنجم در بیان پیام سحر و ذکر نماز تہجد و ادکار و ادعیہ آن

و استسقاء و دعا دارد *

(۶) وصل ششم در بیان تسبیح و ادعیہ آن *

Bab III

باب سوم در بیان آداب تلاوت قرآن و بیان روش اندکار چهرو شعل ناطی
و ذکر حق و ذکر مرافقه و طریق آن که روش الله علیه و آله حصرت مادره
و آداب حصرت رسالت دفاعه محمد صلی الله علیه و سلم و آداب مرد
نا شمع و آداب حصرت ' شمع معنی الدن سدد عدد العادیر
حدادی *

- (۱) فصل اول در بیان آداب تلاوت قرآن و ما متعلق به *
- (۲) فصل دوم در بیان اندکار چهرو شعل ناطی و روش آن *
- (۳) فصل سوم در بیان مرافقه *
- (۴) فصل چهارم در بیان محبت و آداب حداد از صوری و معنوی
حصرت سرور کائنات صلی الله علیه و آله و سلم *
- (۵) فصل پنجم در بیان آداب مرد و نا شمع و ما متعلق به *
- (۶) فصل ششم در بیان اندکار معنوی *

Written in fair Nasta liq

The colophon is dated 23 Shawwal A H 1233

Scribe اسد الله حدادی القادری

II

foli 70^a-77

No 1696

دائرة حنة

DÂ'IRAH-I JANNAT

See No 1588

Beginning as usual —

- دائره دائرة حنة مادد کدما و کتوب احمر اسب آلم *

Written in ordinary Fa liq

Dated A H 1272

III.

foll 78^a-108^b.

No. 1697.

(رساله در تصوف :)

(RISÂLAH DAR 'T'ASAWWUF.)

A copy of the same treatise as noticed under No 1593.

Beginning as usual

هو الاول هو الآخر هو الطاهر الح *

Written in ordinary Ta'liq

Dated Wednesday, 23 Rabî' II, A H 1272=2nd January, 1856

(29)

(Nos 1698-1700).

foll. 244, lines 17, size $10 \times 6\frac{1}{2}$, $8 \times 4\frac{1}{2}$.

A collection of three medical treatises.

I.

foll 1^b-34^b.

No. 1698.

(رساله طب :)

(RISÂLAH-I 'T'IBB.)

An anonymous medical tract, treating of temperament and faculties, the constituent parts of the body and its organs, diseases of the various parts and limbs of the human body and their symptoms and respective cures, etc, etc in ten *Maqâlah*, each subdivided into several sections

The tract begins without any preface, and the name of the author is not mentioned in the text

Beginning —

این رساله مرتبه ، گسه ، برده مقاله - معالجه اول در امور طبیه

ناید دانسه ، که طبیعه ، چسه ، بعضی حکما گفته اند که طبیعه ، فوتی

اسه ، در بدن انسان *

II

fol 34^b-48

No 1699

دستور الفصد

DASTÛR • UL-FASD

Dastur ul Fasd by Muhammad Beg نگ See No 1014
Beginning —

سداس نکران و سداس بی نان مر حکم مطلق را سرد
الله د الله رب العالمین و الصلوة علی رسولہ
بعداً صعب عناد الله العزیز مع د نگ
در بیان بعد عن انسال الحج *

III

fol 49^b-244^b

No 1700

دستور الاطبا

DASTÛR UL-ATIBBÂ

Dastur ul Atibha also called اختیارات داسمی Ikhtiyarat i Qasimi
by Muhammad Qasim Hindu Shah surnamed Firishtah محمد قاسم
هندو شاه المعروف به فرستہ See No 987

Beginning as usual —

حمد بعد مر حدادنا الحج *

Muqaddimah fol 50^a

Maqalah I fol 51^a

Maqalah II on compound medicaments in one hundred and
seventy five *Fasl* fol 111^b

Khatimah on taste fol 242^a

Written in ordinary Indian *Ta liq* at the request of Mirza Hafiz
Ullah

Not dated 19th centry

Scribe نور الله

The seals of the late ex Kings of Oude are found at the beginning
and end of the copy

Another seal of one Muzaffar Husayn, bearing the inscription بر اعدای دین شد مطهر حسین, and dated A H 1277, is also found at the beginning and end of the MS

(30)

(Nos 1701-1703)

foll 263 ; lines 22 , size $11\frac{1}{2} \times 7$; $8\frac{1}{2} \times 4\frac{1}{2}$

A collection of three mystico-theological treatises

These three treatises, due to three different authors, contain a useful and learned discussion of the two popular theological doctrines وحدة الوجود and وحدة الشهود, as held respectively by the two well-known mystics Shaykh Muhyî ud-Dîn ibn ul-'Arabî (*d* A H 656=A D 1258) and Shaykh Ahmad bin 'Abd ul-Ahad Sarhindî, entitled *Mujaddid-ı Alf-ı Şânî* (*d* A H 1035=A D 1625) The discussion contains a critical analysis of the two doctrines

The three treatises are as follows

Arabic

I

foll 1^b-9^b

No. 1701.

(رسالة شاه ولي الله)

(RISÂLAH-I SHÂH WALÎ ULLAH.)

This tract, in Arabic, is by the celebrated Indian writer Shâh Walî Ullah Dihlawî (*d* A H 1176=A D 1762). He has been repeatedly mentioned in this Catalogue

Beginning

من العدد الصغیر ، احمد المدعو بولی الله بن عبد الرحمہ الدہلوی
 عفی الله تعالی عنه و روعہ لما یحکم ، و یرصاۃ الی ابدی اسمعیل بن
 عبد الله الرومی بم المدنی اما بعد فابی احمد الکرم الله الدہی
 السج *

We learn from the preface that Shâh Walî Ullah wrote this treatise in reply to a letter from Ismâ'il bin 'Abd Ullah Afandî, the latter having inquired whether it was possible to prove a consistency

between the two doctrines held by the two *Shaykhs* viz the doctrine of وحدة الوجود held by *Shaykh Muhyi ud Din ihn ul Arabi* and that of وحدة السمود held by *Shaykh Ahmad Sarhindi*

The author after a critical survey of the two doctrines attempts to prove that the two are fundamentally identical

II

foli 10 -20*

No 1702

کلمات الحق

KALIMÂT UL-HAQ

Another discussion of the same two doctrines

Author Gulam Yahya علام يحيى

Beginning —

الحمد لله الذي ارحم العالم بكورده و انصالة و شرف الانساں بجمع

صغاب كماله الم *

We learn from the preface that in his youth the author while engaged in imparting knowledge to students at Lucknow was filled with an eager desire to study Sufism. He went to Delhi and placed himself under the spiritual guidance of the popular saint Mirza Mazhar Jan Janan (with his original name *Shaykh Shams ud Din ul Alawi*). After spending a long life in the company of Ahmad Sarhindi he died in A H 1195=A D 1780 see Hada iqu ul Hanafiyyah p 453 Sarw i Azad p 231). Our author received the training of the Mujaddidiyah Order from Mazhar Jan Janan and it was at his order that he wrote the present treatise. It is divided into a نصوصه two and a كمله

In his argument Gulam Yahya differs from *Shah Wali Ullah* and holds that there is a great divergence between the two *Shaykhs* views of the two doctrines. He further remarks that it would be folly to think that both formulae convey one and the same sense

III.

foll. 20^b-262^b.

No. 1703.

دمع الباطل

DAMG UL-BÂ'IL.

This work, with its full title 'دمع الباطل بدمع الحق', is a refutation of Gulâm Yahyâ's *Kalimat ul-Haq*, the preceding treatise

Author Muhammad Rafi' ud-Din محمد رفيع الدين

Beginning

الحمد لله الأول الآخر الطاهر الدائم إلا اله الرحمن الذي أنشأ العالم

من يده ألم

The author must not be confounded with his namesake and contemporary Rafi' ud-Din of Murâdâbâd, mentioned in connection with his work *وسر الآمال* (see No 1289). The present Rafi' ud-Din was the son of the distinguished scholar Shâh Wali Ullah of Dihli, repeatedly mentioned in this Catalogue. Like his father he was an eminent theologian and traditionist, and wrote, besides the present work *كتاب التكميل - رسالته عروص - مقدمة العلم - رسالته شق القمر - اسرار الوجود* and the popular Urdû work *رأى نجات*. His translation of the Qurân into Urdû is very popular. He also wrote poetry. The author of the *Hadâ'iq ul-Hanafiyah* p 469, fixes Rafi' ud-Din's death in A H 1238=A D 1822, but according to the *Tadkîmah-i 'Ulamâ-i Hind*, p 66, he died in A H 1249=A D 1833.

We are told in the preface that the author received his early education from his father, after whose death he completed his studies under his (the author's) brother Shâh 'Abd ul-'Azîz (d A H 1239=A D 1823).

He then adds that in his student life he carefully studied the views of Shaykh Muhyî ud-Dîn Ibn ul-'Arabî on the doctrine of *وحدة الوجود* and of Shaykh Ahmad Sarhindî on that of *وحدة الشهود*. He then adds that in his opinion the divergence between the views of the two Shaykhs was verbal, their import being identical. The author then continues to say that in A H 1184=A D 1770, he happened to come across the *کتاب الحق* of Gulâm Yahyâ, the work in which its author had attempted to prove a wide divergence between the views of the two Shaykhs. He, therefore, wrote the present refutation of the arguments and findings of Gulâm Yahyâ, set forth in the *کتاب الحق*.

The author frequently refers to his father's favourite and well educated pupil Sharaf ud Din from whose writings he says he received material help in writing his work

Written in ordinary Ta liq

Not dated 19th century

(31)

(Nos 1704-1706)

fol 356 lines 20 size $10\frac{3}{4} \times 6\frac{3}{4}$

The same

A collection of the same three treatises noticed under Nos 1701-1703

I

fol 1^b-11^b

No 1704

رسالة شاه ولي الله

RISÂLAH-I SHÂH WALÎ ULLAH

Shah Wali Ullah's Arabic treatise beginning as in No 1701 —

من العدد الضعيف الحمد المدعو بولي الله الحق *

II

fol 12^a-24^b

No 1705

كلمات الحق

KALIMÂT UL-HAQ

Gulam Yahya's Kalimat ul Haq beginning as in No 1702

الحمد لله الذي ارحد العالم الحق *

III.

foll 25^b-355^b.

No. 1706.

دمغ الباطل

DAMG UL-BÂ'IL.

Rafi' ud-Dîn's Damg ul-Bâtıl, beginning as in No 1703

الحمد لله الاول الآمر الطاهر الحج *

Written in ordinary Ta'liq

Not dated; 19th century

(32)

(Nos 1707-1709)

foll 81, lines 12-19, size 8½ × 6, 7½ × 4

A collection of three treatises on theology and law

I

foll 1^b-24^b

No. 1707.

هداية الانام

HIDÂYA'I' UL-ANÂM.

A treatise showing the necessity of obeying the four Sunnî Imâm

Author Khâdim Ahmad bin Muhammad Haydar bin Muhammad Mubîn حادىم احمد بن محمد حيدر بن محمد مبین

Beg

ربنا انما آتينا فاعزلنا دوننا و كفرنا سناتنا و دوننا مع الارار

الحج *

The author, who studied under his father, wrote two treatises on the subject دائرة هديه, discussed in the شرح و فايه He also left a treatise on the subject فوايد مياثيه حاصل و موصول, found in the work فوايد مياثيه He died on 12 Dul-hijjah, A H 1271 = A D 1854 See Hadâ'iq ul-Hanafiyyah, p 476

In the preface the author says that he received at Lucknow

several queries and refutations in connection with the question of obeying the four Sunnī Imams and accordingly wrote the present treatise in reply

The full title of the work given on fol 2^b is هدایة الانام فی ادباعداد اسماء الکرام

Written in careless Ta liq

Not dated 19th century

II

fol 25^b-57^b

No 1708

دواند لطیفه

FAWÂ'ID-I LATÎFAH

A treatise on the question of placing the hands beneath the navel in prayers according to the Hanafī school

Author Muhammad Shakir Ali محمد ساکر علی

Beginning —

الحمد لله رب العالمین اما بعد میگوید و میرسد حاکمائی

علما و طلبه محمد ساکر علی الخ *

The author was a pupil of Khadīm Ahmad the author of the preceding treatise

The full title of the work given at the end is دواند لطیفه فی فائد مدعی انی *

Written in cursive Ta liq

Dated A H 1261

III

foll. 58^a-79^a

No. 1709.

اعلام الهدى

I'LÂM UL-HUDÂ.

A treatise on the illegality of music and song.

Author *Khâdim Ahmad* خادم احمد. See No. 1707.

Beginning

الحمد لله الذي نور قلوب المؤمنين بنور العلم والإيمان الحج *

The work, with its full title *اعلام الهدى في تحريم المرامير والعبا*, is divided into a *Muqaddimah*, five *Fasl* and a *Khâtimah*. The author enumerates his sources on fol. 58^b.

In the conclusion the author says that he wrote the treatise in Jumâdâ I, A H 1260 = A D. 1844

Written in ordinary Ta'liq

Not dated, 19th century

The original treatise is followed by two *Fatwâs* (legal opinions) by *Rashîd ud-Dîn* and 'Abd ul-'Alî Bahr ul-'Ulûm, foll 79^a-81^b.

(33)

(Nos 1710-1712)

foll 234, lines 17-21, size 10 × 6, 8 × 4.

A collection of three treatises

I

foll 1^b-59^b.

No. 1710.

عمدة الاسلام

'UMDA'1' UL-ISLÂM.

A work on the five principal duties of Islâm, viz, faith, prayer, alms, fasting, and pilgrimage

Beginning.

الحمد لله رب العالمين بدان ارشدك ، الله تعالى في

الدارين كم در كسه ، الاسرار آورده اس ، الحج *

Haj Khal vol IV p 256 ascribes the authorship of the work to a certain Abd ul Aziz عبد العزيز and adds that it was translated into Turkish by Abd ur Rahman bin Yusuf and entitled عما الاسلام. In the conclusion of the Bubar Lah copy No 140 IV the author is called ابو طاهر ابن كمال ملتانى Abu Fahir ibn Kamal Multani but at the same place in our copy the author's name is omitted. See W Pertsch Berlin Catalogue Nos 187 and 188 A S B Cat No 1051(1) see also Asaf Lah Cat II p 1122 where the work محمد الاسلام on the same subject is ascribed to الشيخ عالى محمد Muhammad Ilah Bakhshi Aljahi.

The work divided into five *Muqaddimah* is based on a large number of works enumerated at the end.

The work is preceded by a list of the contents added in a later hand.

Written in ordinary Ta hq

Not dated 18th century

A seal bearing the inscription علام صرف الدين and another illegible are found at the end of the treatise.

Some prayers recipes etc are found at the end.

II

fol 63^b-226^b

No 1711

رتب الصلوة

TARGĪB US-SALĀT

A work on legal prayers ablution and purification. See No 1230

Beginning as usual —

الحمد لله الذى جعل الصلوة رسلا الى الهدى والى

This copy a complete one gives the author's name Muhammad bin Ahmad bin Zahid محمد بن احمد بن زاهد. See also Haj Khal II p 282

Written in ordinary Ta hq

Dated 16 Muharram A H 1140 the tenth regnal year of Muhammad Shah

Scribe شيخ بها الدين

III

foll 227^b-324^b.

No. 1712.

صلوة الطيبى

ŞALÂ'Î' U'Î'-'Î'AYYIBÎ.

A work on purification, prayers, etc

Beginning —

الحمد لله الذي خلق الارض وما فيها وخلق ما فوقها سدا و حلالا و جعل
الجدال اوتادا الى *

The author could not be traced The work is divided into forty-one *Fasl*, enumerated at the beginning The last *Fasl*, fol 278^b, is sub-divided into forty-one *Fâ'idah* treating of the civil and ecclesiastical law in all its branches

There is a lacuna after fol 237, and foll 238 and 239 are left blank

Written in different hands

Dated 28 Jumâdâ II, A H 1143, the thirteenth regnal year of Muḥammad Shâh's reign.

(34)

(Nos 1713-1715)

foll 65, lines 17, size $7 \times 4\frac{3}{4}$, $4\frac{1}{2} \times 2\frac{1}{4}$

A collection of three works

I.

foll 1^b-16^b

No. 1713.

معماى صغير

MU'AMMÂ-I ŞAGÎR.

Jâmi's treatise on riddles, also called معماى صغير See No 180-XIII

Beginning as usual

The present copy is incomplete

II

fol 17^a-20^b

No 1714

تکميل الصناعت

TAKMÎL US-SANÂ'AT

A fragment of Ata Ullah bin Mahmud ul Husayni's treatise on the rhyme of Persian poetry abridged from his تکميل الصناعت See No 1693

• Beginning as usual —

سناس نی و ناس صانعی را اله *

The present copy which is a smaller redaction is incomplete and breaks off with the fourth *Harf* corresponding to fol 41^b line 4 of the copy No 1693 The author's name عطاء الله بن محمود الله is found in the preface

III

fol 21^b-65^b

No 1715

معانی کسر

MU'AMMÂ-I KABÎR

Jamîs Mu ammâ i Kabîr also called حله الحلال See No 180-

XI

Beginning as usual —

بعد از کسانش معال اله *

All the treatises are written in fair Nasta liq
Not dated 17th century

(35)

(Nos 1716-1717)

fol 98 lines 14 size 9×6 6¹×3¹

A collection of two historical treatises
Vol xvii.

I

foll 1^b-30^a

No. 1716.

جنگ ، نامه

JANG NÂMAH.

An account of the war between Aurangzîb's two sons A'zam Shâh and Bahâdur Shâh. The work, a well known one, is also called *جنگ نامه*. In the colophon it is styled *جنگ نامه و احاطه شاه*.

Author Ni'mat Khân 'Âlî نعمت خان عالی

Beginning

ریہ ، دیناچہ سخن نیایس بی نیایس ، کہ در بارگاہ کبریایس الح *

The author has been repeatedly mentioned in this Catalogue. The work was lithographed at Kânpur, A H 1279. It is noticed in Elliot, Hist of India, vol VII, p 202. See also Rieu III, pp 1049^b, 1021^a, and vol I, p 272^b. An English translation will be found in Rieu, Add 30779, foll 200-248.

Foll 30^b-33^a blank

II

foll 33^b-98^b

No. 1717.

پاداش کردار

PÂDÂSH-I KIRDÂR.

An account of the traitor Gulâm Qâdir Khân.

Author Amîn ud-Dîn Husayn Khân son of Khayr ud-Dîn Muhammad Khân امین الدین حسین خان ولد خیر الدین محمد خان

Beginning

پاس بسار و ستایس بی شمار سراوار صانع سوانح کردار مسدوعاب
ورگار اسه ، الح

The author's father Khayr ud-Dîn Muhammad Khân has already been mentioned in connection with his well-known work *عبرت نامه*. See No 587.

The author says that he abridged the present account from the 'Ibrat Nâmah of his father, entitling it *پاداش کردار*.

Written in ordinary Ta liq with numerous clerical errors

Dated 22 Rajah (year illegible) 19th century

Scribe سنج معص الدني

A seal bearing the inscription سندر اعى على, is found at the end of the copy

(36)

(Nos 1718-1719)

fol 96 lines 21 size 8½ x 5 6 x 3

Two theological treatises

I

fol 1^b-30^a

Arabic

No 1718

رساله في خلق الاعمال

RISÂLAH FÎ KHALQ IL-A'MÂL

An Arabic theological tract on the controversial doctrines of predestination and freedom of will

Author Muhammad Baqir bin Muhammad ul Husayni محمد باقر بن محمد الحسيني

Beginning —

الحمد لله رب العالمين حي حمده و الصلاه على حبه من جليله

الح *

The author better known as Baqir Damad received the sur name from his father Shams ud Din Damad so called on account of his being the son in law (Damad) of the popular Shah divine Ali bin Ahd ul Ali Baqir was a native of Astarahad hut he received his education at Mashhad and other places and finally settled in Isfahan where he enjoyed the patronage of Shah Ahhas I to whom he dedicated most of his works He died at Najaf according to the author of the Kashf ul Hujub in A H 1041 = A D 1631 or according to some in A H 1040 = A D 1630 He was well versed in all the branches of theology and philosophy and also wrote poetry in which he adopted the takhallus Ishraq For notices on his life see Ricu II p 835 Buhar Lah Cat vol II p 70 etc His works are

الغرائب التي بين السبع السداد سرعة السمدية - العندسات العونيات
حدوات الرواسع السماوية مدرة المنهبي صراط المستقيم - الاماصات والسرعات
(see the following No) etc

1

foll 1^b-30^a

No. 1716.

جنگ نامه

JANG NÂMAH.

An account of the war between Ẓiāngzīb's two sons A'zam Shâh and Bahâdur Shâh. The work, a well known one, is also called جنگ نامه. In the colophon it is styled شاه و امیر شاه.

Author Ni'mat Khân نعمت خان عالی

Beginning —

رید ، دیباچه سخن بنایش بی بنایسه ، که در بارگاه کدوایس الح *

The author has been repeatedly mentioned in this Catalogue. The work was lithographed at Kânpûr, A H 1279. It is noticed in Elliot, Hist of India, vol VII, p 202. See also Rieu III, pp 1049^b, 1021^a, and vol I, p 272^b. An English translation will be found in Rieu, Add 30779, foll 200-248.

Foll 30^b-33^a blank

II

foll 33^b-98^b

No. 1717.

داداش کردار

PÂDÂSH-I KIRDÂR.

An account of the traitor Gulâm Qâdir Khân.

Author Amin ud-Din Husayn Khân son of Khayr ud-Din Muhammad Khân امین الدین حسین خان ولد خیر الدین محمد خان

Beginning

سپاس دسار و ستایس بی شمار سراوار صانع سوانح کردار ممدوعاب
رونگار اسه ، آلع

The author's father Khayr ud-Din Muhammad Khân has already been mentioned in connection with his well-known work عبرت نامه. See No 587.

The author says that he abridged the present account from the 'Ibrat Nâmah of his father, entitling it داداش کردار.

Written in ordinary Ta liq with numerous clerical errors

Dated 22 Rajah (year illegible) 19th century

Scribe سید معین الدین

A seal bearing the inscription سند راضی علی, is found at the end of the copy

(36)

(Nos 1718-1719)

fol 96 lines 21 size 8 $\frac{3}{4}$ x 5 6 x 3

Two theological treatises

fol 1^b-30

Arabic

No 1718

رساله فی خلق الاعمال

RISĀLAH FĪ KHALQ IL-A'MĀL

An Arabic theological tract on the controversial doctrines of predestination and freedom of will

Author Muhammad Baqir bin Muhammad ul Husayni محمد باقر بن محمد الحسینی

Beginning —

الحمد لله رب العالمين وحده على خلقه من

الح *

The author better known as Baqir Damad received the surname from his father Shams ud Din Damad so called on account of his being the son in law (Damad) of the popular Shī'ah divine Alī bin Abd ul Alī Baqir was a native of Astarahad but he received his education at Mashhad and other places and finally settled in Isfahan where he enjoyed the patronage of Shah Abbas I to whom he dedicated most of his works He died at Najaf according to the author of the Ka hif ul Hufuh in A H 1041 = A D 1631 or according to some in A H 1040 = A D 1630 He was well versed in all the branches of theology and philosophy and also wrote poetry in which he adopted the *tafkhallus* Ishraq For notices on his life see Rieu II p 835 Buhār Lih Cat vol II p 70 etc His works are

الغرائب - الامن المنى السبع السداد سرعة - الغرائب الغرائب
حدوث الرواسع السماوية مدرة المنى صراط - الامامات والعرفان
(see the following No) etc

II

foll. 30^b-96^b.

No. 1719.

جدوا

JIDAW Â'1'.

A mystical explanation of the incident of the flash of Divine light's burning the mountain Sinai, while not affecting Moses. The work ends with some mystic explanations of detached letters in the Qurân.

Author Bâqir Dâmâd See No 1718

Beginning —

عبدان عینان لم یکتدما ولم ألع *

The work is noticed in Rieu II, p 835

Both the treatises are written in fair Naskh within gold borders with an illuminated head-piece

Not dated, 17th century

A seal, bearing the inscription حاد وان, and dated 1222, is found on the fly-leaf at the beginning

(37)

(Nos 1720-1721)

foll 93, lines 11-16, size $8\frac{1}{4} \times 5\frac{1}{2}$, 6×3

Two treatises on theology and law.

I.

foll 1^b-27^b.

No. 1720.

رسالة حج

RISÂLAH-I HAJ.

A treatise on the rites, ceremonies and special prayers relating to pilgrimage, according to the Shî'ah school

Author · Muhammad Bâqir bin Muhammad Taqî محمد باقر بن محمد تقی

Beginning —

الحمد لله الذي جعل من مضائل الانعام على الانام الحج *

The author who has been repeatedly mentioned in this Catalogue after referring to his father's two treatises رسالة صغيرة and رسالة كبيرة on the rules and regulations of the pilgrimage says that he himself had written a رسالة صغيرة on the same subject and had also made additions to the رسالة كبيرة of his father. He then adds that in the present treatise he has dealt with the rites ceremonies and prayers connected with the pilgrimage and that he will deal with the rules and ordinances of the pilgrimage in another treatise.

A copy of the work is noticed in Eth. Bodl. Lib. Cat. No. 1794

Written in fair Nashb and Nasta'iq

Not dated 19th century

11

fol. 31^b-93^b

No. 1721

انصار الـ مصرى

ABSÂR UL-MUSTABSIRÎN

A Shī'ah theological tract by Abd ul Wahhab bin Abd ur Rahmān. See No. 1330

Beginning —

الحمد لله رب العالمين يفعل احقر الدرر الحج *

A good deal of the earlier portion of the preface found in No. 1330 is wanting here and the opening line corresponds to fol. 6^b line 4 in No. 1330.

Written in ordinary Nasta'iq

Dated 23 Rabi' II A. H. 1244

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwushid Nawwah are found at the beginning and end of the copy.

(38)

(Nos 1722-1723.)

foll 59, lines 18, margl. col. 26, size 10×6 , $8\frac{1}{4} \times 4\frac{1}{2}$.

Two theological treatises.

I

foll 1^b-42^a.

No. 1722.

رسالة رجعة

RISÂLAH-I RUJ'A'Î.

The Risâlah-i Ruj'at of Muhammad Bâqî bin Muhammad Taqî.
See No 1316.

Beginning as usual —

الحمد لله رب العالمين والصلوة على اشرف الانبياء والمرسلين أجمعين *

This copy contains nine more lines at the end.

II

foll 1 42^r (margin) and 42^b-59^a

No. 1723.

رسالة حسنة

RISÂLAH-I HASANÎYAH.

See No 1300.

The present translation, of which No. 1300 seems to be an extract, contains a preface from which we learn that in A H 985 = A D 1577 the author Ibrâhîm bin Walî Ullah Astarâbâdî ابراهيم بن ولي الله اстарابادي went on a pilgrimage, and after visiting the sacred tombs of the Prophet and the Imâms came to Damascus, where he found the Arabic text in the possession of a pious Sayyid. He translated it into Persian for the convenience and use of his Shî'ah brethren, and dedicated it to Shâh Tahmâsp.

Both treatises are written in fair Nasta'liq by one scribe, with an illuminated, but now faded, head-piece

Not dated, 18th century

(39)

(Nos 1724-1725)

fol 35 lines 15-17 size $8\frac{1}{4} \times 5$ $5\frac{1}{2} \times 2\frac{1}{2}$

Two treatises on astronomy

I

fol 1-31^b

No 1724

نست باب

BÎST BÂB

Nasir ud Din Tusî's well known treatise on the science of the astrolabe known as رسالة در معرفت اسطرلاب or باب - - on account of the twenty *Bab* into which it is divided

Beginning —

این مختصر نسب در معرفت اسطرلاب * ل برتیب باب
باب اول در الغاب الالب و خطوط و دوائر اسطرلاب الخ *

For other copies see Rien II p 453 and Supplement p 111 II
Ethe Bodl Lib Cat Nos 1503-1505 Ethe Ind Office Lib Cat
No 2254(2) Cat des MSS et Xyl pp 112 and 306 W Perisch
No 38 Berlin Cat p 69 (No 22 1) A F Mehren p 9 Buhar
Lib Cat vol I No 225 See also Haj I^{hal} II p 83 For com-
mentaries on this work see Nos 1045-1047

Written in fair Naskh

Not dated 18th century

II

fol 32^b-35^b

No 1725

رسالة اسطرلاب

RISÂLAH-I USTURLÂB

Another astronomical tract treating of the position of the planets in longitude and latitude by the same Nasir ud Din Tusî

Beginning —

الحمد لله رب العالمين و الصلوة على خير خلقه محمد و اله
و اصحابه اجمعين اما بعد ار حمد و ثنا الخ *

Written in careless Ta'liq

Not dated, 18th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb are found at the beginning and end of the copy

(40)

(Nos 1726-1727)

foll 178, lines 19, size $9\frac{3}{4} \times 6$, $7\frac{3}{4} \times 3\frac{1}{4}$.

Two treatises.

I.

foll. 1-106^b

No. 1726.

کلمات مکنونه

KALIMÂ'1'-I MAKNÛNAH.

Muhsin ul-Kâshânî's collection of the one hundred sayings of the Imâms and other holy men, in Arabic, with comments in Persian prosé and verse See No 1302

Beginning —

الحمد لله الاول احديثه الخ *

Written in fair Nasta'liq

Dated Jumâdâ II, A H. 1180.

Scribe علام على القريسي السيدرى .

A note at the end says that the copy was compared by the help of one Hâfî Yâqût at Faydâbâd in Rajab, A H 1180

Another note, this one on the title-page, in the hand writing of 'Alî Ibrâhîm Khân, entitled Amin ud-Daulah 'Azîz ul-Mulk, says that he received the MS from Mirzâ Muhammad 'Alî Safawî at Muhammadâbâd, Banâras, in the month of Ramadân, A H 1199 The writer of this note is evidently Nawwâb 'Alî Ibrâhîm Khân, the author of the well-known works Suhuf-ı Ibrâhîm (No. 708), Khulâsat ul-Kalâm (Nos. 704-705) and Gulzâr-ı Ibrâhîm (No. 707).

II

fol 107^a-178^b

No 1727

(اشعار مفصّل)

(ASH'ÂR-I FAYD)

Poems by the same Muhsin of Kashan who adopted the *talhal* *lus* Fayd

Beginning —

نامہ میں مدد اناک اا بی مدد احسان بی بااں برا حکونہ
شکرگزارم اللہ *

The poem without any order begin thus on fol 110^b

ما عذبی می کریمی ما عانی می رعنی
ما مری می وحسی ما عانی می رعنی

The poems are devoted to the praise of the Prophet and the Imams but treat as well of divine love maxims etc

In the preface Muhsin says that from an early age he took delight in studying grammar and poems of Godly men In his youth he composed some poems which later on he collected in the present form

Written by the scribe of the preceding treatise

Dated 27th Jumada II A H 1180

A note at the end by Yaqut (i.e. the collator of the preceding treatise) says that the collation of this treatise was completed on 26th Rajah (of the same year)

(41)

(Nos 1728-1729)

fol 144 lines 11-19 size 9 $\frac{1}{2}$ × 6 5 $\frac{1}{4}$ × 3

Two grammatical treatises

I

foll. 1^a-20^b.*Arabic*

No. 1728.

المصباح

AL-MISBÂH.

A well-known Arabic grammar

Author Nâsir bin 'Abd us-Sayyid ul-Mutarizî un-Nahwî

ناصر بن عبد السيد الطري النحوى

Beginning —

اما بعد - مد الله دى الاعمال حائل النحوى فى الكلام كالمصباح فى

الطعام الخ *

The author, who died in A H 610 = A D 1213, wrote the work for his son Mas'ûd

The work is divided into five chapters enumerated in Hâj Khal vol V, p 582 See also the Arabic Hand-list of this library, No 1607, Loth, Arab Cat No 890 Printed by Bailhe, Calcutta, 1802, lithographed, Lucknow, A H 1262

For Persian commentaries on the work see Nos 778, 779, and 1729 in this Catalogue

Written in ordinary Ta'liq

Dated Sunday, 7 Ramadân, 1233 Fasli

Scribe لطافت حسن

II

foll. 25^a-144^a.

No. 1729.

قندیل

QINDÎL.

Muhammad Sa'd's commentary on the preceding work. See Nos. 778 and 779.

Beginning as usual

سپاس و ستايس دستار الخ *

Written in careless Ta'liq

Not dated, 19th century.

The seals and signatures of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwurshid Nawwab are found in several places

(42)

(Nos 1730 1731)

foll 134 lines 9-15 size $2\frac{1}{2} \times 2\frac{1}{4}$

Two treatises on mathematics

I

foll 1^b-43^a

No 1730

حلامه رار

KHULÂSAH-I RÂZ

A versified treatise on arithmetic algebra and mensuration

Author Ata Ullab bin Ustad Ahmad Mi mar Labauri عطاء الله

بن اسناد احمد معمار لاهوری

Beginning —

د واحد اربى

د عدد د ر لم برلى

The work begins with an eulogy on Shah Jaban followed by the praise of Dara Shukuh and his two sons Sulayman Shukuh and Sipahr Shukuh

It is divided into ten sections (Bab) See Rieu II p 451

Written in careless Ta liq

Dated 5 Rajab A H 1097

Scribe خدا نظر بن خدا فلى

II

foll 44^b-134

No 1731

مستطاب

MUNTAKHAB

An abridged translation of Baha ud Din Muhammad bin Husayn

'Amilis (d A H 1031 = A D 1622) Khulasat ul Hisab حلامه الحساب

See Nos 1032-1036 where other translations are noticed

Translator Lutf Ullah Muhandis bin Ustâd Ahmad Mî'mâr
 Lâhaurî الله مهديس بن استاد احمد معمار لاهوري

Beginning —

الحمد لله رب العالمين والصلوة والسلام على رسوله اما بعد
 منگويد معر اياه ، الله الصبح *

The author, a brother of the preceding, says in the preface that he made this translation at the request of Mîr Muhammad Sa'id bin Mîr Muhammad Yahyâ, and that the title الله expresses the date of composition, viz. A.H. 1092 = A.D. 1681.

Lutf Ullah was also well-versed in poetry, and adopted the *takhallus* Muhandis. He is said to have written a rhymed abridgment of Daulat Shâh's Tadkirah. See Sprenger, Oude Catalogue, pp. 116, 122.

For other copies of the Muntakhab see Rieu II, p. 451; Ethé, Ind. Office Lib. Cat. Nos. 2253 and 2254(5).

Written in ordinary Naskh by the scribe of the preceding treatise.

Dated A.H. 1096

(43)

(Nos. 1732-1733)

foll. 47, lines 19, size $8\frac{1}{4} \times 5\frac{3}{4}$; $5\frac{3}{4} \times 2$.

Two treatises.

I

foll. 1^b-31^b

No. 1732.

(رسالة مساحه)

(RISÂLAH-I MISÂHA'1.)

A treatise on mensuration

Beginning

سپاس بديعياں ديار نارگاہی کہ فراش دسر انگسہ
 ایجاد انداع این فرش مسدس فرمود الصبح *

The author does not reveal his name, nor does he assign any title to the work. He says that he wrote it by collecting materials

from the works of ancient authors with the object of presenting it to the royal library of his patron Abul Muzaffar Cıyag ud Dın Sultan Uways that is to say Sultan Uways of the Ilkhanı dynasty who reigned A H 757-776=A D 1356-1374

The work is divided into a *Muqaddimah* and twelve *Bab* enumerated at the beginning The headings of chapters are omitted throughout in the body of the work

II

fol 32^b-47^a

No 1733

توحفه

TUHFAH

Another treatise on mensuration

Author Bıha ud Dın Amulı بقاء الدین عاملی

Beginning —

الحمد لله رب العالمین اما بعد در صائر الی
الانصار هوندا و طاهر است که بعضی مقدار کرار اهم مهمات است الخ *

The author (d A H 1030=A D 1620) and his other works are mentioned under No 291

The work is dedicated to *Shah Tahmasp Safawı* of Persia (A H 930-980=A D 1523-1572) The author says that he based the work on the traditions of the Imams

It is divided into the following twelve *Fasl* —

- | | |
|----------------------------|--|
| (1) on fol 34 | فصل اول در تعدیل کر مور |
| (2) on fol 35 ^a | فصل دوم در دگر تعدیل کر بمساحت |
| (3) on fol 35 ^b | فصل سوم در دگر اوران سرعی |
| (4) on fol 36 | فصل چهارم در دگر بعضی اعمال حسانی |
| (5) on fol 38 ^b | فصل پنجم در دگر صور ضرب کر بر سبیل احوال |
| (6) on fol 39 ^b | فصل ششم در دگر صور ضرب کر |
| (7) on fol 41 ^b | فصل هفتم در دگر بعضی اصطلاحات که مان |
| | احتیاج است * |

(8) on fol. 43^a. فصل هشتم در بیان طریق احوال در مسامحه و وصفا

(9) on fol 43^a. فصل نهم در بیان مسامحه و وصفا که بسکل دایره و نصفه دایره و قطاع باشد *

(10) on fol 44^a. فصل دهم در بیان مسامحه و وصفای که بسکل قطعه دایره و هلالی و تعلی و اهلیلی و سایر باشد *

(11) on fol. 45^a. فصل یازدهم در بیان مسامحه و وصفای که بسکل متولد مربع و مستطیل و غیر دایره باشد *

(12) on fol 46^b. فصل دوازدهم در بیان مساحت ووصفی که دران یک رینه یا زیستار بسته باشد *

Both treatises are written in ordinary Nasta'liq by one scribe
Not dated, 18th century.

(44)

(Nos. 1734-1735)

fol 30, lines 15, size $7\frac{3}{4} \times 4\frac{1}{2}$, $5\frac{1}{4} \times 3$.

Two treatises.

I

fol. 1^b-15^b

No. 1734.

رساله ذکر مغنیان هندوستان

RISĀLAH-I DIKR-I MUGANNIYÂN-I HINDÛS'TÂN.

Notices of some Indian musicians

Author 'Inâyat Khân Râsikh bin Shams ud-Daulah Lutf Ullah
Khân Sâdiq Bahâdur Tahawwar Jang عنایت خان راسخ بن شمس الدوله
الله خان صادق بهادر تھوار جانی

Beginning

* آئندہ صمبر مندر داد، و زمان صاحب، دھار و مرآت ناظر تجلی الخ *

'Inâyat Khân's father Lutf Ullah Khân flourished under Muhammad Shâh (A H 1131-1161 = A D 1719-1748), and died during the reign of Ahmad Shâh. A collection of letters written by or to the Timurides of India from the emperors Humâyûn to Bahâdur

Shah compiled by Inayat Khan and known as رعبات عنایت حانی is noticed in Rieu II p 876

On fol 13^b the author incidentally mentions the fifth regaal year of Ahmad Shah as the current year

II

foll 16^b-29^b

No 1735

تالهای حاظ شرار

FĀLHĀ-I HĀFIZ-I SHĪRĀZ

A collection of omens taken from the Diwan of Hafiz by some Timuride kings princes nobles and other eminent persons compiled by the same Inayat Khan Rasikh

Beginning —

* حصرت ۱۰ مکانی جهانگیر ناساه که در انام نادرادگی الح

The first omen mentioned here is identical with the one found in the interesting copy of the Diwan i Hafiz No 151 (fol 115^a),

Written in a careless hasty Ta liq

Not dated apparently 19th century

Script محمد واسع الدین انصار

A seal bearing the inscription عدد المسمی نادری and dated A H 1199 is found on the title page

(45)

(Nos 1736-1737)

foll 65 lines 17-25 size 9 x 5 7 x 3

Two treatises

I

foll 1^b-42^a

No 1736

احوال ائمه اثنا عشر

AHWĀL-I A'IMMAH-I ASNĀ 'ASHR

An account of the life and noble deeds of the twelve Imams
Author Abd ul Haq Dihlawi عبد الحی دہلوی

Beginning —

سپاس بی ادبارة آوريدگارى را که محمد را صلى الله عليه وسلم
 بهترين بنعمتران و دين او را بهترين ديديما *

The author, repeatedly mentioned in this Catalogue, does not assign any title to the work, but in an endorsement on the fly-leaf it is called *احوال ايمۀ انباء سر*

The author's name does not appear in the preface, but his *takhallus* Haqqî حقى is found in a Rubâ'î at the end. He says in the preface that he based his composition on the well-known work *فصل الخطاب* (see Nos 1371–1373). He further adds that he undertook to write this work at the desire of one (name not mentioned) whose order he could not disobey.

The work concludes with a short Masnawî of twelve *Bayts*, and the date of completion is expressed in the following line

دى گزر نازيح اين نامه دم
 د رآر ار دم حاد دان كرم

The words دم حادان كرم form a chronogram for the year A.H. 1010 = A.D. 1601, in which the work was completed. It is to be noticed that some one has added the figure 1018 below the *târîkh*. In doing so he has wrongly added the numerical value of ار = 8 to the *târîkh*.

Written in fair Nasta'liq

Not dated, 18th century

Scribe حلال الدين محمد

A seal, bearing the inscription يا محمد, and dated A.H. 1120, is found on the title-page. Two other seals of one محمد بن محمد, dated A.H. 1210, are also found on the same page. A third, with the inscription محمد مصطفى, and dated A.H. 1237, is affixed on the last page.

II

fol. 43^a-65^a

No 1737

عانة الامكان في درانة المكان

GĀYAT UL-IMKĀN FĪ DIRĀYAT
UL-MAKĀN

An old and rare treatise on the elements of mysticism and
Sufism

Author Taj ud Din Mahmud ul Isnawī روح الاسنوی

Beginning —

الحمد لله الذي لا احر قلوبه لا اول آخيه ولا بطون بظاهريه
ولا ظهور باطنيه •

Haj Khal vol IV p 293 who calls the work عانة الامكان في معرفه الزمان والمكان does not give any particular of the author and the work but says that it is by Shaykh Mahmud ul Isnawī

According to a note at the beginning of the treatise (fol 44^b) the author designated as الشيخ الاحل باع الدس محمود الاسنوي was a pupil of Shaykh Shams ud Din Muhammad bin Abd ul Malik ud Daylami and a disciple of Sultan Majd ud Din ul Isfarayi surnamed Talib. It is also stated there that the author has been highly spoken of by Najm ud Din Razi in his Tafsir [Najm ud Din Razi is the author of a commentary on the Quran entitled بحر الحقائق. He died in A H 654=A D 1256 and his well known Sufic work مرصاد العباد has been mentioned under No 1351.] It is evident then that our author flourished before Najm ud Din Razi. The note adds further that the author lies buried at Herat by the side of his spiritual guide and that the Sufic genealogy of Shaykh Ala ud Daulah (most probably Ala ud Daulah Simnani who died in A H 736=A D 1335) reaches to the author.

In the work the author reportedly mentions several ancient Sufis of great eminence such as Shaykh ul Islam Abd Ullah Ansari (d A H 481=A D 1088) Shaykh Abul Hasan Kharqani (d A H 425=A D 1033) etc etc

Written in fair Nasta liq

Not dated 17th century

The seal of a former owner of the copy bearing the date A H 1067 with the following inscription is found on the title page

مالکہ کلد ، العتدۃ الشاہیہ مملوک ، اہل الدیہ ، الدنوی جعفر بن
جلال مقصود عالم الشاہی الرصوی *

The seal is followed by the following note of a later owner
انتقل الى تحویل الاحقر محمد رضا بن علام محمد علی عندہ Two other seals,
one of القنج محمد اکرم الدین , dated A.H. 1107, and the other of
ناصر الدین احمد , dated A.H. 1124, are found on the same title-page

(46)

(Nos 1738-1739)

fol 82, lines 10-12, size $10\frac{1}{2} \times 6\frac{1}{2}$, $6\frac{1}{2} \times 4$

Two treatises.

I

fol 1^b-12^b.

No. 1738.

سورۃ نورین و سورۃ ولایہ ، و سورۃ انوار

SŪRAH-I NŪRAYN WA SŪRAH-I
VILĀYA'Ī WA SŪRAH-I ANWĀR.

Three Sûrahs and some verses, which according to the Shî'ah sect favoured 'Alî, and were therefore not included in the current edition of the Qurân prepared by the third Caliph 'Usmân

The Sûrahs are preceded by an introduction in which an account of the present collection is given

Beginning —

روایہ ، اس کہ ہون عدد اللہ مسعود را بجمۃ اہل علی مصنفہ ، کہ
بخط مدارک ، صرف امیر المؤمنین مرفوع ہون الخ *

Beginning of the Sûrah-i Nûrayn, fol 2^b.

یا ایہا الدین آمدو آمدو بالنورین الذی ابرلما ہما یتلوان لکم الخ *

Beginning of the Sûrah-i Vilâyat, fol 5^a

یا ایہا الدین آمدو آمدو بالعدی و نا الولی الدین بعثنا ہما لہدایا کم
الی صراط مستقیم الخ *

Beginning of the Surah i Anwar fol 6^a

يا ايها الرسول انا ارسلنا رُسُلًا مِّنْ اَنَا ، وجعلنا لَهم اوصياء مِّنْ اهلهم

الح

Then follows the verses arranged according to the Surahs, beginning fol 7^b

مِّنْ سورة النحر فبدل الذين ظلموا ال محمد فولا عدو الذي قبل لهم

الح

Dated Muhammadabad Banaras 14 Jumada I A H 1204

Scribe سند كبر الدين محمد الموسوي

II

fol 13 - 82^b

No 1739

(مجموعه ادعيه)

(MAJMU'AH-I AD'IYAH)

A collection of ten prayers with their effects and properties given

in Persian

Beginning of the first prayer fol 13^a

اللهم انى انا برحمتك التى رعب كل شى و رحمتك لنا الح

The second prayer beginning on fol 21^a

بسم الله حذر الاسماء بسم الله رب الارض و السماء بسم الله الذى

لا يصر مع اسمه الح

The third beginning on fol 21^b

اللهم انت الله و انت الرحمن و انت الرحيم انا ، العدوس السلام

المؤمن المبهتم العزير الحذر المذكر الح

The fourth beginning on fol 23^b

الحمد لله الذى لا اله الا هو الملك الحق المنى الحى العليم

الدام المذكر بلا و ربح الح

The fifth, beginning on fol. 26^b

سبحانك انـ ، الله الرحمن الرحيم سبحانك ، انـ ، الله رب العالمين
سبحانك انـ ، الله الملك القدوس الحج *

The sixth begins on fol. 29^a

يا اعر مدكور و اقدمه ود ما في العرو البـ روت يا رحيم كل مسترحم
الحج *

The seventh begins on fol. 30^b.

اللم انى اسئلك ، امنا و ايماناً و سلامة و اسلاماً و رفا و عدى و
و معزة الحج *

The eighth, with a Persian paraphrase, begins on fol. 31^a

اللم انى اعودك ، من هيجان الحرس - حدايا نتو پناه مبهرم ار
وش ردن حرص الحج *

The ninth, consisting of a collection of selected verses from the Qurân, begins on fol. 34^b.

اين آيتامى عمران ار تمام قران مجيد و قران حميد انتخاب كرده
نوشته الحج *

The first verse is

يا ايها الدين آمنو كلو من طوبى ما روفنا كم و اشكرو الله ان كتم
ايه تعددون *

The tenth prayer begins on fol. 81^a

يا من تحل به عقد المكاره و يا من يعنا به حد السداؤد الحج *

Written in Naskh in different hands.

Not dated, 19th century

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb are found in several places in the copy

(47)

(Nos 1740-1741)

Foll 136 lines 20 size 8×6 6×4½

Two treatises

I

foll 1^a—101^b

No 1740

مسالك الهدى

MASÂLIK UL BAHÎYAH

A treatise on Arabic syntax

Author Abd ur Rahim bin Abd ul Karim Safipuri عدد الرحم

بن عدد الكرم صغى برزى

Beginning —

اما بعد ائى كذا
مواعد يكونه و
ن بر صواط دكك كلام عربى الخ

Abdur Rahim bin Abd ul Karim Safipuri an eminent scholar of the 19th century is the author of several well known works The author of the Tadhkirah : Ulama : Hind p 119 says that Abd ur-Rahim left the following works —

(١) شرح دأ سعة علماء

(٢) غايه النىال *

The present work (٣)

(٤) ضرورة الادب *

(٥) منتهى الادب *

*Ahd ur Rahim s other work نور اليمان not mentioned in the Tadhkirah : Ulama : Hind loc cit is noticed in the Buhar Lih Cat vol : p 31

The exact date of the author s death could not be ascertained but from an endorsement made by him on a copy of Ahmad Shurwani s

Jawâhir ul-Waqqâd, (Bûhâr Lib Cat vol II, p 469), composed, A H 1233=A D 1817, it is evident that 'Abd ur-Rahîm was still alive in that year

The full title of the work, given in the preface *الحمد لله الذي هدانا لهذا* *في القواعد النكوة*

II

foll. 101^b-136^b*Arabic*

No. 1741.

شرح النهدي

SHARH UT-'T'AHDI.

An Arabic commentary on the first part of Sa'd ud-Din Taf-tâzânî's (d A H 791=A D 1389) work *تعدب العلم و الكلام*, on logic

Commentator Najm ud-Din 'Abd Ullah bin Shihâb ud-Din Husayn ul-Husaynî ul-Yazdî *ابن الحسين بن الحسين* who died in A H 1015=A D 1606

Beginning

الحمد لله الذي هدانا - فواله الحمد لله افتتح بحمد الله بعد التسمية اتباعاً بخبر الكلام و امتداءً بحديثه ، حير الامام الحج *

For other copies see Arab Hand-list, No 1987, Loth, Ind Office Lib Cat No 547, Brit Mus Supt No 735, etc etc See also Hâj Khal, vol II, p 479

Both treatises are written in fair Ta'liq

Dated 7 Rabî' II, A H 1248

Scribe *سيف علي*

(48)

(Nos 1742-1743)

Foll. 71, lines 13-15, size $9\frac{1}{2} \times 5\frac{3}{4}$, $6\frac{1}{4} \times 3\frac{1}{2}$

Two treatises

fol 1^b-5^a

No 1742

• رسالہ فائدہ

RISÂLAH'I QÂFIYAH

Jami's treatise on the rhyme of Persian poetry See No 180—
XVI

Beginning —

بعد از بنام موروث کلامی الخ *

Written in ordinary Nasta liq

Not dated 19th century

The treatise is followed by three short poems on rhyme and prosody occupying fol 5^b-6^b

II

fol 7^b-71^a

No 1743

• ریاض الصنائع و طمسانہ

RIYÂD US-SANÂ'I'-I QUTB SHÂHÎ

A treatise on prosody rhyme and poetics by Ulfatî bin Husaynî Sawafî See No 849

Beginning —

حمد و اعراس بدلی کامل الخ *

Written in bold Nasta liq with occasional marginal notes

Dated 11 Sha ban A H 1235

Scribe • حتی لال